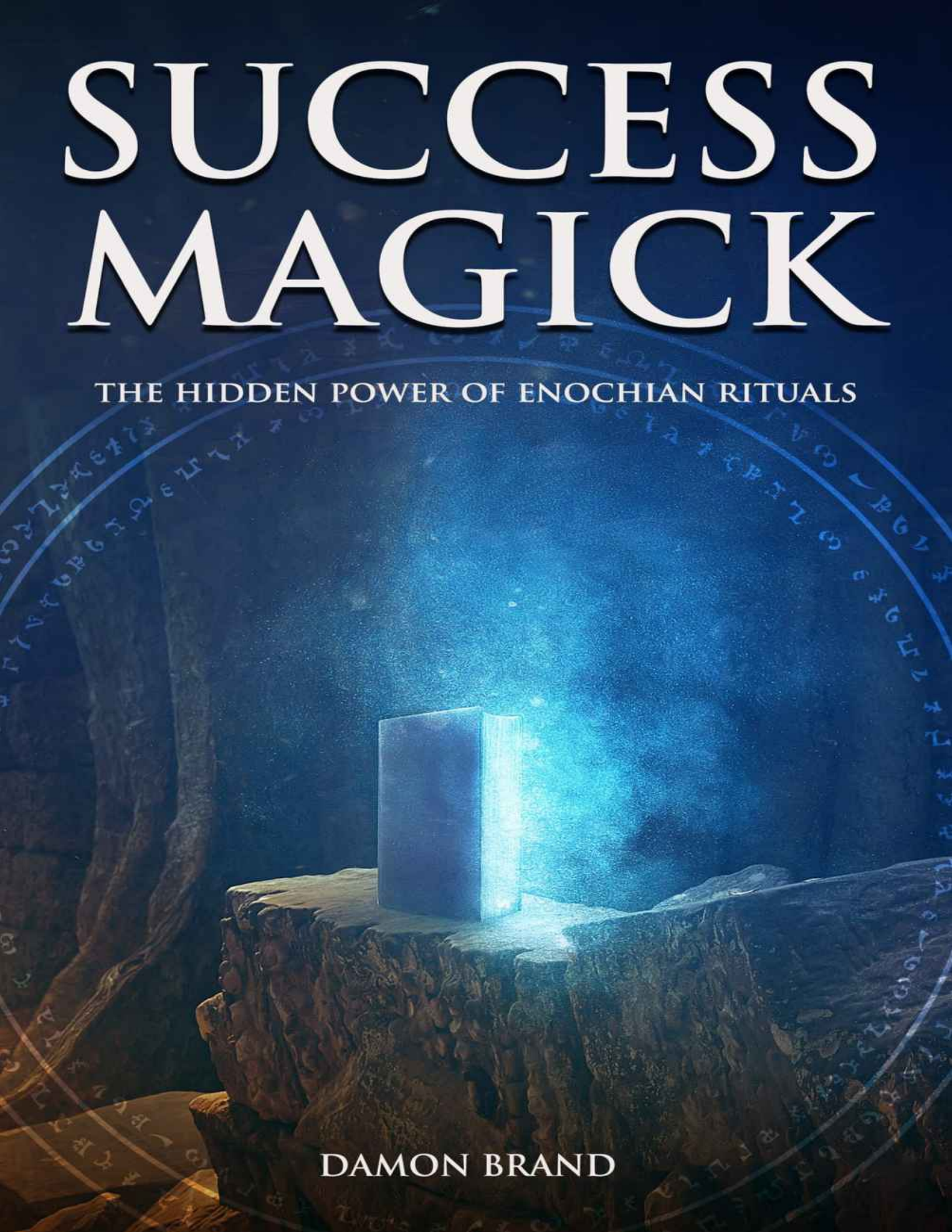
SUCCESS MAGICK

THE HIDDEN POWER OF ENOCHIAN RITUALS



DAMON BRAND

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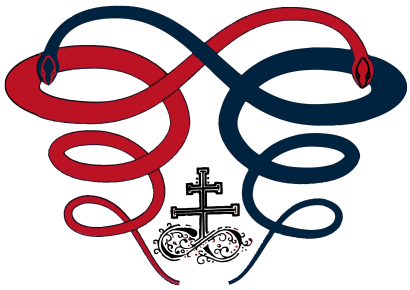
THE GALLERY OF MAGICK



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Discovering Success

You may have sensed you are meant for something more. You may have longed for success your whole life. Or you may feel the need to improve your life because things haven't worked out the way they should. Whatever you seek from a successful life, magick can open a gateway to your new reality.

If you have no idea at all what you want, that's also fine. This is the beginning of your quest for success, and there will be new discoveries. Better yet, you will live with the experience of ongoing success. You do not set a goal, achieve it, and then quit. Success is a state of unfolding growth and expansion.

Whether you are tired of the struggle, battling against competitors, finding it difficult to start or finish a project, uncertain of what to do with your life, or straining to get where you want to be, this book presents a form of magick that can unlock your dreams.

Whatever your age or experience, and no matter what you have gone through before, it is never too early or too late to find success. Your history is not a disadvantage. From this point on, you can choose to accept the life you have always wanted.

The magick I reveal here can be used to obtain success, but I am aware that the word success has many meanings. There is no simple definition of success, and I have seen far too many people burn out and become embittered in the pursuit of an ambitious goal. I have also seen many people achieve their ultimate goal only to realise it left them feeling empty. Success is a worthy aim, but it requires deep insight to know how you can be at peace while fulfilling your potential.

When I offer you success through magick, it is the sort of success that will enrich you. It will be enjoyable. This journey will not require you to destroy yourself with overwork or leave you feeling disillusioned. But it will require your involvement. You don't cast a couple of spells and become a success. This is a system of magickal rituals that lets your success build in a way that feels true to yourself. That makes it deeply enriching. If magick made you an overnight success, that would not be a satisfying experience, and it would not be an adventure. Success isn't something you get once, but something you live.

Your definition of success will evolve. I want to show you a way to enter the flow of success, so that every day, while you seek more, you thrive on what you already have. You aren't waiting for success but enjoying it from the outset.

This is never a case of fooling yourself into believing that all is well now through some form of positive thinking. Success is not about deceiving yourself. This magick is a way of manipulating reality to make your life more successful from the moment you begin. And you will find a way to explore your deepest gifts so that you bring more value, presence, and high-quality work into the world.

Some months ago, I was handed a message from a reader who asked if there was a 'ritual for success'. I don't believe there ever can be. Can you imagine what that would even be like? You perform a single ritual and the next day you're a success. But at what? It makes no sense to think that you can be a success only by receiving something. To be successful, you must give something. You will find out what you can give to the world, and when you do that, you will be rewarded.

There is no individual spell or ritual to make you successful, but this is a system of magick that can make you successful if you are willing to build it into your quest for a complete and satisfying

life.

Success is not something that comes with a click of your fingers, or a wish and a prayer. True success means committing to a better life, and some people are unwilling to make that commitment. If you do make the decision to become all that you can be, there will be hard work, but it will never be destructive or disruptive. You will not be overwhelmed or taken down a path that is too difficult for you. And when you make this commitment, you will find that you are urged to explore and benefit from what is unique about you.

What you discover here is far more than a list of rituals that solve problems, or deal with issues one at a time. You integrate a successful pathway into your life. You will not be lectured about grit, goals, and ambition. Too many books describe the same handful of mega-rich CEOs, and there is nothing new to learn from studying those obscure corporate stars. The success that I describe here is based on knowledge gleaned from a lifetime studying and exploring success, combined with the wisdom of the Enochian angels.

If you try to take the ordinary path to success, where you work long, difficult hours, you *may* succeed. But with magick, you can compress time, improve fortune, and open opportunity in a way that cannot happen without magick.

I agree that hard work is important, even vital, but when you've found the right work for your life, it will not feel hard. Difficulties fall away when you're doing what you love and empowering your work with magick. The progress you make will be much more rapid than would otherwise be possible.

In this book, you get a completely new way of working with magick and a more advanced way of understanding success. My journey to discover this magick was long and convoluted, but it can be so much easier for you. I have been involved with magick since I was young, but gaining an understanding of these powers was an adventure like no other. It began with a discovery of something that had once been hidden.

Imagine the excitement you would feel if you discovered a form of magick that was revealed to humanity by the angels themselves. Now imagine how it would feel if the angels who delivered this magick encouraged you to use that magick. How strange would it be if this magick was hidden away and very nearly lost to humanity, and then by a series of astonishing coincidences it was rediscovered?

That all happened. The great secrets of magick were delivered to a genius mathematician in the sixteenth century. After that, the magick was locked away for many years, then found again and shared in secret. Due to huge gaps in understanding, it was used in many corrupted forms. Even in its distorted form, the magick had power, which showed there was something real and powerful at work beneath the surface. Now, modern occultists have explored this magick and understood it more clearly because the original manuscripts, records, and diaries have been circulated, understood, and used in decades of magickal experimentation. The mysteries are beginning to unravel to the point where the magick has become practical.

If you are willing to explore, you may find that this magick is a way into an exceptional life that could only be described as successful. The core of this system is a simplified method of Enochian Magick, summoning the powers of mighty angels.

Of all the magickal forms that exist, Enochian may be the most baffling, fascinating, controversial, and complex. Simplifying it into a workable form has been a long quest. I am a founding member of The Gallery of Magick, and the combined wisdom of our magickal group, with over forty years of determined exploration, has led to these revelations.

If you know nothing about Enochian Magick, I will tell you what you need to know in the chapter called *Magickal Revelations*. If you are already an expert on Enochian, it may be difficult for you to accept the way we've attempted to democratise and unfold this magick, but I hope you can be open-minded enough to try these methods.

Enochian Magick has shown us that there is an underlying power in the universe that can shake the foundations of existence. It could even be said that this is the source-code of magick, the essence of change that underlies all occult operations. It is world-changing magick that can influence nations and topple kings, but when used creatively in a simplified form, it can change your personal world for the better. I will show you every step you need to take.

Once an obscure and lost art, Enochian Magick is now something you can investigate through the pages of a book. Although this magick has suffered from many misunderstandings and ornamentations, it always contained a tangible power. Anybody who has brushed against the magick, even briefly, knows immense energy vibrates beneath the words and letters. You can feel this energy and use it through a simplified form of working that is completely practical, without losing any of the authentic potency.

Before you begin, be aware that people may try to stop you. Some people insist that Enochian Magick is too complex to be simplified, too powerful for ordinary people, and may be used only for influencing the political currents of the world. Some people will tell you that this magick must be left completely alone. Scaremongers have always whispered of dangers, even though they have never worked with this beautiful magick or seen the protection and authority it brings. Others will say the magick is only to be used for contacting God and that any other use is a sin. And thousands will insist they know the one and only way to perform Enochian Magick, and will assure you that everything else is wrong. You will find many people trying to tell you that you cannot and will not use Enochian Magick. But remember this: the angels said otherwise. They said that the magick should be used. Encoded within their revelations were detailed instructions for using the magick.

Like all the best secrets, this one was hidden in plain sight, and as I hope to show, the angels that communicated this message to humanity urged us to stop fretting over the nature of the magick, to stop worrying about the details, and stop obsessing over what it all means. Instead, the angels said we should let the magick take us where it will. We were told to use the magick to understand and experience its power. That is what you can now do.

I do not claim to be the ultimate authority on Enochian Magick and wouldn't say I even come close. This is not the only way to perform Enochian, and many other methods work. But I do think I can offer a more practical system than has been revealed before. Although some would say that the magick must be used only for spiritual work, I respectfully disagree. I have found that in practice, living with power, success, and control is more spiritual than many so-called spiritual practices which are little more than an avoidance of reality. Living a meagre life does not give you a ticket to a spiritual existence.

I'd go even further and say that material success urges you to know your spiritual nature. You can't ignore yourself when you have everything you want. Austerity, poverty, and struggle do not put you in a position where you can help others and make the changes you want. Living with success lets you enjoy a bigger life and bring more to the world.

If you dream of material success and the sort of power it brings, you will not be disappointed. But it's important to understand what success means to you, and as you read, you may discover a greater vision than you ever thought possible.

When you thrive, you can give your greatest gifts to the world, and the world will reward you in

return. And strangely enough, when you are at peace with the material world - because you thrive in it - the material world will have less of a hold over you.

We have found that by directing Enochian rituals at real-world results, you summon an inherently meaningful life. You find a balance between what you want and who you can become. This may be one of the most exciting spiritual adventures in practical magick.

It is easy to think that wealth is success or that success has something to do with popularity and fame. I will show you what the angels have revealed about this, and how personal success that continually rewards you while helping you grow is the only success that matters. Success may bring fame and fortune, but that will be a side-effect of your efforts, not your purpose.

You don't need any equipment or any special magickal skills. You only need a private space where you can perform the magick, and then you will sit with this book, speaking the words out loud over the Enochian sigils found in these pages. It takes privacy, focus, and a willingness to commit to the magick (rather than to test it out like some cheap new toy), but it does not require that you are in any way skilled in these arts. The skills you need will develop effortlessly as you progress.

As you journey through the book, you will also discover the underlying workings of reality which explain how success can be achieved in your life. Each ritual contains a foundation of ideas that show how the magick is going to affect your life. You will keep these in mind during the days that you work the ritual. Don't worry. This isn't like studying for a class or learning complex information. Read openly, and you will understand everything you need to know. Nothing offered to you will be beyond your abilities.

Everything in this book has been used successfully over many years, by all members of The Gallery of Magick, and by people we have come to trust. In recent years it has also been tested more widely, to ensure that this book is complete. In the past, when writing books, we have shared what we confidently believe to be true about magick, letting readers prove to themselves that the magick works. With Enochian Magick, despite our confidence and certainty about what we had learned, the subject matter was too important to remain untested. We set about seeing how this magick worked for readers. We were not testing the magick itself but testing my ability to communicate these ideas through a book. We wanted to see exactly how this could work for you.

It was a challenge to find suitable volunteers who were trustworthy enough to work in secret. I cannot say that the testing was in any way scientific, but it was rigorous, honest, and executed with our minds wide open. We wanted to see if the book could work for complete beginners, for people who already had strong opinions about magick, for people who have struggled with magick in the past, and for the sceptical. The early draft of this book was shared with our volunteers, to test how the methods would be utilised and to learn what could be improved. It was a time-consuming project, but the result of that learning has shaped the final form of this book. That means that wherever you are starting from, you have the potential to obtain all that you desire.

Success comes when you discover your unique power and offer it to the world. What I love about this magick is that it will reassure you that you do have something to offer, and although it will mean effort, it won't mean strain. The magick makes everything flow, and you will discover what you can contribute to the world. When I've described this before, some people think they are obliged to become an artist or philanthropist. That's not what I mean at all. One of the most successful people I have ever met runs a reasonably sized bakery. Some people may not respect his work, but that is their loss. He has found his purpose, and he lives it, not just selling food, but creating something he feels is worthwhile, bringing moments of pleasure to many. Nobody else can tell you what is a worthwhile goal, and indeed a large part of this magick can be about letting go of ambitions that were forced on

you by the expectations of others, and your own habits of thought.

Magick is meant to make life easier, so you don't need lofty goals and ambitions. I know somebody in his fifties, and right now, he's just looking to settle down and find something interesting to do after a life of being a workaholic. That's a beautiful dream too, and for him, it will be success.

When your goal is large and ambitious, and you're asking for an enormous change, this magick can bring ease and purpose to every step of your journey. I have seen many people achieve goals that once seemed impossible. This magick allows you to dream, and then find a way to make your dreams come true.

If you have an urge to find success, that urge may seem to arise from seemingly shallow desires, or from something inherently meaningful to you. It doesn't matter where this urge comes from, because I know that whatever it seems to be, you will discover more to that urge than you ever dreamed possible. When you desire to be more and to experience more than you have already, you are ready for this magick.

Centuries ago, in a set of strange and fascinating circumstances, the angels revealed an encoded magickal system to Doctor John Dee, a friend and advisor to Queen Elizabeth I. This secret magick was nearly taken by the flames of the Great Fire of London. It survived, and has slowly been recovered, examined, explored, and experienced. Enochian Magick is no longer a historical curiosity but the essence of practical magick. Give it your attention, and it can open you up to a life of success.

A Complete Magickal System

If you have come to this book to experience the magick and see improvements in your life, you may want to get on with it, without a long discussion about the history and ideas that support this work. I understand that and agree that it's a good approach. My early occult workings were guided by books that had almost no theory.

Doing magick is more important than reading about magick. When something works, when you actually do magick, you learn more than you ever can from studying theory. But some knowledge and understanding can be a part of the practical experience. Finding the balance is a personal thing.

Keeping theory and history to a minimum has usually been my approach so that you can get on with using the magick. Although you are free to start the magick when you want or to read ahead, the descriptions of the rituals and their power will only make complete sense when you come to experience them in the context of the complete book. If you leap forward now, you will miss the subtleties that make the magick happen.

I don't want to delay your success, so if you want to start the magick now, you can. Skip all the background material, and get started with the chapter called *How to Use The Rituals*. But make sure you come back to this part of the book later. You don't need to understand every detail, but I believe that what follows will help you understand what's happening when you work with Enochian Magick.

This book has been kept as short as possible, so even if you read all the background material, it won't be long until you can get the magick working. Impatience can be a barrier to magick. Starting with a patient mindset helps you progress more rapidly than if you hurry into things. You may find you get better results if you read everything, no matter how much you already know.

This is a book about using magick to achieve personal success, improving your world, and thus nourishing and enriching the world around you. If you know about Enochian Magick already, you might throw your hands up and say 'This magick is for opening the gates of heaven and bringing peace to the world, not for lowly desires such as success.' And yet, I have come to see that personal success, personal peace, is one of the greatest ways to change the world. When each person is empowered to live their best life, true greatness becomes possible. What you achieve is universal.

I cannot believe this magick was passed to humanity so that it could be used only by a few obscure occultists who belong to secret orders. I believe it was meant to be shared. Although efforts have been made to keep the magick locked up, and complicated to the point where it is unappealing to use, I want that to change. I have experienced the immediate power of Enochian Magick and know that you can too. And your journey will be unique. Your story of success will be your own. Nobody can take that away from you.

To understand how this magick can affect your life, and why it was constructed in this way, I will address the title of this book. It is not called *A Complete Book of Practical Enochian Magick*, because I am not trying to share everything that is known about Enochian Magick. Huge parts of Enochian Magick are left out, because I wanted this book to be manageable, presenting the most vital and accessible aspects of the system. That means I wanted to write a book you can actually use, rather than provide the most comprehensive coverage of the subject. The title of this book is *Success Magick*, and that title was chosen after a great deal of thought, and with good reason. It is not just a flashy title that will make the book popular. You will note that I only included the word *Enochian* in the subtitle. That is because I firmly believe that this book should not be a collection of theories, or an

attempt to show all the Enochian Magick that exists. This book is about using magick that empowers you to achieve success.

There are already many books written about Enochian Magick, covering everything from the history of its creation to the meaning of the angelical language. These are all interesting, and indeed I will cover the astonishing story of how this magick was communicated to humanity (very briefly) to help convey the might and wonder of these forces. But too many books focus only on the history, and when it comes to the magick, they stop.

There are very few practical books of Enochian Magick. Even if you try to use the practical books, you still need to do lots of cross-referencing, developing your own methods, and working around the various shortcomings of each book. I hope this book will change that and give you a way to get straight into the magick.

You will also find, if you read more widely, that the 'practical' books that do exist are often largely impractical. Most are extremely complex and require months of preparation, as well as a great deal of equipment, including carved wax disks, special furniture, red silk, and all manner of props. Some authors insist, for example, that you must write out forty-nine double-sided grids of letters, translating each letter from English to Angelical. There are over a hundred thousand letters to be translated in this way, in precise formations, so you can imagine how difficult it would be to complete that task. You will never have to do that when using this book.

Some people will disagree with me, and that is fine. If you have made up your mind that Enochian Magick must be difficult, I cannot argue. But I believe some people spread the idea that Enochian Magick must be difficult, to prevent it from being widely used. Some books make the work seem impossibly difficult precisely to prevent you from actually undertaking the magickal work itself. I can tell you that we have discovered that Enochian Magick has so much power within its words that the equipment and complexity are not required. Equipment *can* be useful when evoking the angels to explore more about the system itself, but to use the system, all this 'stuff' is not required. For you, that's good news. You don't have to build magickal furniture!

When I write a book about magick now, I am writing for two different types of people. Some people have read most of my books, love what I do, and know roughly how this all works. The second kind of reader is completely new to magick, or to the way The Gallery of Magick works. That means I have to strike a balance between repeating what has been said before and writing a book that is too difficult to understand. Thankfully, the magick in this book is different from anything we've released before, and because of that, I am able to cover all the important points. Whatever you know or have yet to learn, you can be assured that everything here is presented for a reason, and you'll get the most benefit if you take it slowly and understand what's been written. The magick itself is not a quick fix, so it can't be rushed.

One thing we've found, over the years, is that no matter how many times we warn people not to do too much magick at once, some people rush out and do seven rituals on the first day, just to see what happens. We constantly hear about people performing many rituals at once, trying to force reality to bend under the weight of their will. It reminds me of how we were in our late teens when we were first exploring magick. It's exciting to try, and sometimes that forceful approach works. Mostly, it doesn't, because it's laced with uneasy desperation. But I understand where the enthusiasm to do so much magick comes from. With *Success Magick*, however, the process is much more entwined with who you are. You can't rattle off a stream of rituals. The magick is comprised of many processes and ways of being, as well as the rituals, and it works best when you experience each ritual fully.

The ideal way to perform this magick is to work through the book, one ritual at a time until

everything is complete. This is far more effective than searching through and picking a ritual that you think might help your situation. It is the blend of rituals that brings the true power. You will begin a life-changing journey that takes you where you want to be.

That's not the only way, and I'll look at other ways you can use the book. You can grab a ritual to meet your needs, but it's important to understand the true power of this magick can only be found by enjoying a complete journey through this system.

If you use the book in the way I advise, the very fastest you could complete all forty-nine rituals would be in seven weeks, by working one ritual each day. I do not recommend going that fast, ever. It would either be overwhelming or too abstract to be useful. To get the most benefit, work with each ritual for at least three days. I believe you will get much more from the book if you use each ritual for a full week. That means that if you take occasional breaks, and work at the pace I suggest, this entire working could take almost a year. It could take longer. As I said, it's not a quick fix, and it's not meant to be. Success isn't something you can patch up in a few minutes.

A year may sound like a long time, especially in an era of five-minute rituals. There has been such a push for fast and easy magick that some readers believe that is how all magick must be. If you want, you can stick with five-minute magick, and it's something I still use. But if you want more, it will take more involvement with your magick. The great news is that it isn't complicated or difficult, and none of the rituals are particularly time-consuming. You might also want to acknowledge that a year is not long at all. The real danger is that you might ignore this advice, and then a year from now, you'll look back and wished you'd taken the time to perform the magick.

To help you find the motivation, imagine where you'll be in a year if you don't use magick. Can you really make that much difference if you just keep working hard and hoping? I believe that the patient acceptance of power is the way to proceed. If you accept that true success takes time, you become successful far more rapidly than when you demand instant success.

It may sound overwhelming to take on such a massive amount of magick, but let me reassure you that it doesn't work like that, and it's not a massive amount of magick at all. Magick makes life easier, more exciting, a lot more fun, and takes you where you want to be.

I'm the first to admit that these rituals don't always offer obvious and immediate gains. You might look through the book and wonder 'What's the point of that?' I cannot ask you to trust me, but I can suggest that you at least perform the first ritual, whatever you believe or feel. If you have some sense of hope that it can work, then you open the gateway to possibility.

If you suffer from doubts, stick with that first ritual for a while and see what changes, and feel the magick working to change your life. That single ritual, if performed as described, will have a massive effect on your life, working through you for months and years to come. Or you could just keep working your way through the system because you've decided to keep going and that's a hugely practical approach. Making that commitment is immeasurably powerful.

If you're worried the magick will take over your life, it won't. You might find it useful to remind yourself that the rituals only take minutes. If success matters to you, finding those minutes will be utterly trivial. But if you hate it, then stop, pause, or give it a rest for a while. This magick is not demanding when compared to the rituals of old and is absolutely easy compared to many forms of Enochian Magick. I hope it feels easy and enjoyable because each ritual is based on a foundation that has the potential to be fascinating.

You don't have to perform the magick every day. When I suggest that you perform a ritual for seven days, there are two ways of interpreting this, and both are valid. The most direct and demanding is to perform the ritual every day for seven consecutive days. The second approach is to

work with the ritual for a week, performing the ritual only on certain days. You might, for example, perform the ritual for three days, take two days off, and then work with the ritual for two more days. Or you might perform the magick every other day, for a week. The spaces between your rituals can give you a break and help you feel the magick working.

How frequently you perform the rituals is up to you. Some people definitely prefer seven consecutive days, feeling the power build over those days. Some people take a break after seven days, before starting the next ritual. And others like to perform the rituals only when they feel the urge, working at a more relaxed pace. There is no definitive way to do this. As you will find, the rituals don't even have to be performed for seven days. In some cases, you may feel that three days is all you need, and for some rituals, you may have a strong desire to keep performing the magick for several more days.

Rather than laying out a set of rules that must be followed, I give a basic guideline. In general, you work a ritual for seven days, but you are free to interpret these guidelines, and you will discover what's most effective for you. As mentioned above, if you interpret this too liberally and perform each ritual for just one day, don't expect much to happen.

When used with sustained and gentle enthusiasm, the magick is a way of unlocking all the doors that lead to the most interesting pathway through your life, so this will be anything but dull. It only takes your commitment to open those doors and walk through them, which you do by reading the instructions and performing the rituals, exploring and understanding the results and changes as they come to you.

If you see this book as a severe challenge or too much of an effort, then you are looking at it in the wrong way. It's better to see this as an incredibly simple way to access the deepest codes of reality, and rewrite your existence so that you get the life you want. When you do that, a year is nothing. You can make progress so much faster when you have magick on your side. A magickal year is worth ten or twenty years of ordinary effort.

Hold on to that idea. It's the essence of why we use magick.

I know that in reality, time is short. Success books and self-help books are often written by people who've reached such a privileged place in life that they forget that many people barely have time to survive. I grew up in a troubled and impoverished part of England, and no matter how blessed my life has become since then, I will never forget seeing the struggle. So many people worked long hours with little reward. In the middle of that, it was impossible for people to find the time for anything else. To dream of something better seemed fanciful when you were trying to put food on plates. So when I suggest to you that finding the time for magick should be easy, what I mean is that it can be easy compared to some time-wasting things we do. I know that actually finding the time to do something as ephemeral as magick is hard. But magick brings real results, and the time taken to do this work is worthwhile.

There is always time for success if you make the choice to be successful. If the thought seems exhausting, it's because you've not found something that makes the idea of success joyous, but you will. Success needs hard work, but the work will feel good. There is no need to destroy yourself on the way to the top.

One of the most motivating ideas for me was to understand that the magick works through both directions in time. What you perform today will affect your life for years to come, and magick you perform a year from now will affect you from this day on. That means that when you commit to this quest, the changes you desire can begin to manifest right away. They may not (and that's no reason to panic), but this does take some pressure off. This is possibly one of the most astounding, exciting, and

powerful aspects of this system. You might even begin to sense the power of your future magick, bringing inspiration and strength to you now.

Magickal Revelations

What is this magick, and why should you trust it? Everything I've implied about Enochian Magick would be more compelling if you knew these rituals came from a reliable source. That's where things get interesting.

The widely-documented story, which you may well have heard before, goes like this. John Dee, a brilliant cartographer, spy, engineer, and friend of Queen Elizabeth I, worked in secret with his assistant, Edward Kelley, to contact angels. Their experiments began in 1582, with the most fruitful period occurring in 1584. During many scrying sessions, Dee called to the angels, and Kelley saw visions and heard the angels' instructions, which in turn Dee recorded by hand. The angels revealed new forms of magick and encoded secrets, along with the angelical language itself, an angelical alphabet, a series of Calls (or Keys), and the names and duties of many celestial entities. The secrets were often revealed one letter at a time, and then arranged in grids and decoded using various patterns that were conveyed by the angels. One of the centrepieces of this work was *The Great Table of The Earth*, an arrangement of letter grids known as Watchtowers. Elegant patterns and meanings could be found buried within the strings of letters. The work came to an end, and years later, Dee took his most important papers and hid them in a secret compartment of a wooden chest. After his death, the chest was sold, and half a century later the secret compartment was sprung open. The papers were found, with many promptly destroyed by the owner's maid who had no idea of their content or value. When a fire raged through London, the wooden chest was destroyed, and the remaining papers were taken to safety, and by chance, made their way into the hands of somebody who recognised their significance. The documents were carefully catalogued and stored. Hundreds of years later, the magick was found and integrated into the workings of secret magickal orders. The powers of Enochian Magick seemed destined to be found, explored, and become an important part of modern occultism.

Overall, that simplified version of the story is true, but I think it's important to know that the revelation of Enochian Magick was not quite so straightforward. There were many ulterior motives, strange behaviours, and perhaps even outright deceptions that occurred during this process, with misunderstandings, omissions and corruptions of the work, leading to many farfetched and distorted versions of the magick.

When I first heard about Dee and Kelley, I pictured two wise men, working in harmony, diligently recording the pure angelic revelations. The notes, diaries, and records of the time show this is far from the truth. Both men can be seen at times to ignore the angels and push for revelations about topics that were more appealing to them. They even bickered with the angels. The more I found out, the less certain about Enochian I became. It read like a mediaeval soap opera, played out by madmen. Dee and Kelley were variously pious, obstinate, angry, deceptive, confused, contradictory, suspicious, and despite their undeniable intelligence, too dismayed by what they discovered to ever use the magick they had worked so hard to find.

And yet something miraculous had happened. When the angels were asked to reveal their secrets, the secrets were revealed. To deny this is to miss one of the most important aspects of Enochian, and that is that despite all the flaws involved in the communication, recording, and sharing of the magick, it remains a gateway to extreme power. When you use this magick and the angelical language, things undeniably happen. Even in corrupted forms, the power shines through. There is

something pure, potent, and raw about the magick that cannot be suppressed.

Dee and Kelley discovered a lot of magick, and while some of it is unique, powerful, and relevant to Enochian, some is less so. You may want to get an idea of just what happened in the years that preceded the final revelations, so you understand how the angelical language of magick was discovered.

Dee's early findings led to the creation of equipment described earlier, with red silk draped over a table, a holy ring, seven *Ensigns of Creation* (which were sigils made of letters and numbers), a lamen worn on the body, and other paraphernalia. The angels gave lengthy instruction that assisted in updating a magickal image from the ancient *Sworn Book of Honorius*. The result was the *Sigillum Dei Aemeth*, sometimes translated as *The True Seal of God*. It was engraved in wax and used to further Dee's research. There was a period in which Dee and Kelley learned about the secret angel Galethog, and discovered a set of seals for invoking the Heptarchic Kings.

Unbelievably, I am only scratching the surface of what was achieved, and yet none of this is touched upon in this book because it is not required if you want to use the Enochian system itself.

Perhaps the most intriguing revelations came when they received *The Book of Loagaeth*. The letter Tables it contains have been a source of confusion, and even anger, being largely inscrutable to academic study and practical experimentation until more recent years. Consisting of forty-nine leaves (each 'leaf' has text on both sides) they may appear to the casual reader to be an outrageously long string of gibberish. To the most open-minded, they are seen as a code for the greatest secrets of magick.

There is much disagreement about how important the *Loagaeth* Tables are, with some observers believing they are a manifestation of the *Book of Enoch*, the Word of God that was used to create all reality, passed from the angel Raphael to humanity, written down and made available for the work of magick. Others, more cynically, think they resulted from a period of confusion when nothing true was revealed to Dee. My belief is that the Tables are the source of the Enochian Magick that later arose, and they also contain keys to understanding the entire system.

You never need to see, use, or understand the *Loagaeth* Tables, which is fortunate, because you would need a very large book and thousands of hours of spare time. But it is good to know that these artefacts of mystery empower the sigils and names that you use in this book.

A great deal of the work you do in this system is based around speaking the names of Enochian angels. It helps to know something about the Enochian Calls, mentioned in the previous chapter. They are also known as Keys because many occultists believe that the forty-eight Enochian Calls, written in the angelical language, are a key to operating with the power of the *Loagaeth* Tables. I have certainly found that to be the case.

The classic way to perform Enochian Magick is based around speaking this set of Keys. For many people, when they talk about Enochian Magick, they mean they are working with the Enochian Keys. There are many ways to perform such magick, with the simplest being that you speak the Keys and meditate. It should almost go without saying that more complex versions of the magick are common, with the Keys being spoken only after intense preparation, fasting, and prayer.

The Keys themselves sound quite strange. The first line of Key Ten, for example, reads:

> 'Coraxo chis cormp od blans lvcal aziazor paeb soba lilonon chis op virq eophan od raclir maasi bagle caosgi.'

When translated from Angelical to English it is far more poetic, reading as:

'The Thunders of Judgment and Wrath are numbered and are harboured in the north in the likeness of an oak whose branches are 22 nests of lamentation and weeping laid up for the earth.'

Although there have been many interpretations and inferences made from reading the English versions of the Keys, I think it's fair to say that most occultists believe the power is not in their apparent meaning. They are, when spoken in Enochian, a way of accessing magick.

There are two types of Key. The first eighteen Keys are widely thought to forge an active connection between you and the angels found in *The Great Table of The Earth* (explored in a later chapter), and the forces they control.

The remaining thirty Keys are used to open the heavens, which are known as the Aethyrs. These Keys are all identical except for a single three-letter word, which is different in each. The three-letter word is the name of that particular Aethyr.

Some people regard the final thirty Keys as separate from *The Great Table of The Earth*, but we have found they are connected in many ways, especially through encoded passages found in the *Loagaeth* Tables.

The Enochian Keys can give you a workable form of magick, but despite their apparent simplicity, they deal with such mighty forces that they can be impractical in everyday life. I do not want to put you off, so if you're inspired to use that classical form of Enochian Magick, I hope you find a good source for the Keys and go ahead. There are many books that can guide you. But it's important to know that when you hear about people getting 'stuck' in a particular Key or Call, or being overwhelmed by certain energies associated with that Key, such pitfalls are not present in the system you find in this book. That is something you don't need to worry about.

I do not want to suggest that speaking the Keys is irrelevant, but for practical magick that affects the real world, it can be wiser to work with the essentials. This magick takes what you need from each Key to access the powers required to achieve success. I also understand that if you enjoy this book, and find that the magick brings the changes you desire, you will one day be drawn to work your way through all the Keys, and that is worth doing. But to be absolutely clear, this book only uses codes found in the Keys to unlock powers. In this system, you do not speak the Keys. You speak the names of the angels that are *implied* by the Keys. That means that everything important about the Keys has been encoded into the visual sigils and angel names used, so that you don't have to speak long strings of Enochian words. If you want to learn the Keys and speak them in full to help the magick, you can, but I will say that there is no need. We have worked to create a system that connects you to the essence of Enochian Magick without the usual complexity.

You now have some understanding of where Enochian Magick comes from and how it can be used, but you probably also see that even the briefest summary is quite long. The magick is unbearably complex at times, and the story of its creation attracts as many sceptics as it does adherents, and you will hear many claims that this is all a hoax.

If you have never used the magick, it is easy to see this entire saga as a ridiculous myth. Many have said that the mercurial and devious Kelley duped poor Dee. When I discovered that possibility, it made me doubt the validity of Enochian Magick. If there was deception, if there was even a single error, then how could the magick work?

A case in point is *The Great Table of The Earth*, an arrangement of letters that was conveyed to Dee and Kelley during the main period of Enochian revelations. This is the source of the Divine Names, angel names, sigils and other aspects of the system in this book, so it's something you would

want to be absolutely consistent and reliable. To my surprise, I found it was anything but. Dee initially made a few errors, which he soon corrected when given further guidance. But then, years later, the Table was 'reformed' in legendary and bizarre circumstances. To recount this as briefly as possible, we can say that Kelley wanted to quit working with Dee and asked the angels if he could leave the project. In response, the angels set ultimatums, appeared in strange and frightening forms, and ultimately suggested that Dee and Kelley each sleep with the other's wife. This led to much hand-wringing from Dee. To resolve the matter, Kelley disappeared upstairs for a while and came back with a *Reformed Great Table of The Earth*, with various amendments, which was said to be given by Raphael. Using this *Reformed Table*, the two were able to confirm that the angels did indeed want the sexual experiment to go ahead. And thus was born the most fundamental source of argument in all Enochian Magick. Should you use the original Table, communicated in the midst of the great Enochian revelations? Or should you use the one Kelley rustled up in private? Some believe the *Reformed Table* ushered in a new age of sexual openness, while others dismiss it as a perverted error.

I have found that both Tables have value, and I believe there is far more complexity to this than to say that Kelley dreamt up a new Table merely to deceive Dee. I would say that even if Kelley intended to mislead Dee, either at this point or during any previous work, he might have unconsciously channelled something genuine.

The *Reformed Table* was the source for most Enochian Magick that was subsequently created during the twentieth century, and most of that magick worked. You may be surprised to learn, therefore, that I believe the original Table to be the one that can lead you most readily into the power of this magick. In this book, I use Dee's original *Great Table of The Earth* as a key to the magick.

For many people, what I have just said is sacrilege. The original Table, they insist, was temporary and incomplete. I could spend many pages defending, arguing, and trying to convince you of why this is the way to work, with arguments that I believe to be sound, but I do not believe that would be useful. Enochian has a tendency to make people argue. It makes people defensive and brings a focus to the academic theories rather than the practice of magick. People argue about the meaning, the methods, the history, the equipment used, the pronunciation, what it all means, and when they've exhausted all those arguments, they argue about tiny details. Should the Watchtowers be called Tables or Tablets? None of these debates matter at all, but still people argue. Do you remember that I mentioned the maid who destroyed some of Dee's papers? People argue about whether she used the papers to wrap pies (spelt 'pyes' at the time) or whether she used them to light 'pyres', which are small fires. Once you go down that path of debate, you are very far from the world of practical magick.

There are so many debates about Enochian that whole books have been written about nothing but the arguments and controversies. I admit to finding all of this interesting myself, but I also know that you don't need any more detail than I will give you in order to get results. Some readers will be bewildered that I have omitted aspects of the system that they deem to be essential. Dee used wax discs, *Ensigns of Creation*, and extensive prayer, so shouldn't we use those as well? I believe the equipment and the complexities were all part of the system used to *receive* Enochian Magick from the angels. That approach was perhaps required to help Dee achieve the state of mind required to receive the angels' wisdom. After that point, these trinkets were no longer essential, and the angels themselves made it clear that Enochian Magick required no such trimmings.

The angels conveyed a system that remains complex, but that can be used with great effect when all the affectations of the early work are released. But many people disagree and will think something simplified is a lazy way of dumbing down the art of magick. If you work with the magick, you will

find this is far from true, but you may see how easy it is to be drawn into an argument.

Enochian is an enormous subject and to explain all the origins, mysteries, and theories is beyond the abilities of most people, even if they dedicate a lifetime to the subject. I can imagine spending another thirty years of my life trying to explain Enochian through a series of hefty tomes, and even then, I know that my work would be left wanting. And so, I will not attempt any such explanation. I will, instead, offer you a practical application of the magick.

That's not to say you won't benefit from reading other books. I read everything that is ever published on the subject, so if you become fascinated, I understand. Just don't become so fascinated that you read and read without ever using the magick. And know that when reading widely, you may find that some books are discouraging because they insist on the use of magickal rings, complex prayers and rituals, and the aforementioned magickal furniture. Again, this is not something I want to debate at length, but I like to remember that when Dee pestered the angels for more details on how to use the magick, he was told that anybody who wants to use the magick should stop asking so many questions and get on with the magick itself. Ever the curious researcher, Dee ignored this and continued to treat the system as something to be deciphered rather than something to be used, and that was his loss. You can take the angels' advice, and express the full power of this magick to express your needs and desires in a way that manifests as success.

The Images and Letters of Magick

This brief chapter will give you just enough understanding to know what you're using and why, when it comes to the rituals. This isn't a long description of the theory, but just enough background to make you comfortable when performing the magick. The majority of the book is based around angel names that arise from *The Great Table of The Earth*. Originally drawn with English letters, it looks like this:

r	Z	i	l	a	f	A	u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	p	S	o	n	d	n
c	z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	t	x	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	z	n	h	r	r	s	o	n	i	z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	z	i	n	r	C	z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	z	p	i		M	o	r	d	i	a	l	h	C	t	G	a
c	N	a	b	r	V	i	x	g	a	z	d	h	R	O	c	a	n	c	h	i	a	s	o	m
O	i	i	i	t	T	p	a	l	o	a	i		A	r	b	i	z	m	i	i	l	P	i	z
A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	B	a	m	S	m	a	L
N	a	o	c	o	T	t	n	p	r	a	T	o	d	O	l	o	p	i	n	i	a	n	b	a
o	c	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	z	i	x	p
s	h	i	a	l	r	a	p	m	z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	m
m	o	t	i	b			a	T	n	a	n		n	a	n	T	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	u	a		o	a	l	c	o	o	r	o	m	e	b	b
O	P	a	m	n	o	O	G	m	d	n	m	m	T	a	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	e	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	N
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	z	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o	l
p	s	u	a	c	n	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	o	i	n	r	z	f	m		o	l	a	a	D	a	g	a	T	a	p	a
d	a	l	t	T	d	n	a	d	i	r	e	r	p	a	l	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	z	N	z	i	V	a	a	s	a
O	o	D	P	z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	P	A	C	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	L

The angels gave guidance on how to derive names from this Table according to patterns and

codes. One of the simplest is shown here:

a r Z l = Arzl

l a r Z = Larz

Z l a r = Zlar

r Z l a = Rzla

r	Z	i	l	a	f	A	u	t	l	p	a
a	r	d	Z	a	i	d	p	a	L	a	m
c	z	o	n	s	a	r	o	Y	a	u	b
T	o	i	T	t	x	o	P	a	c	o	C
S	i	g	a	s	o	m	r	b	z	n	h
f	m	o	n	d	a	T	d	i	a	r	i
o	r	o	i	b	A	h	a	o	z	p	i
c	N	a	b	r	V	i	x	g	a	z	d
O	i	i	i	t	T	p	a	l	o	a	i
A	b	a	m	o	o	o	a	C	u	c	a
N	a	o	c	o	T	t	n	p	r	a	T
o	c	a	n	m	a	g	o	t	r	o	i
s	h	i	a	l	r	a	p	m	z	o	x

The instructions guide us to take the four letters from the upper left-hand section of the square. This gives you the name Rzla. The other three names are found by shifting the letters over. This means that the next name is Zlar, followed by Larz and then Arzl. At first, I found it difficult to believe that valid names could be found by shuffling letters like this. I later discovered that these names hold a power that cannot be dismissed. Some people have said the names are merely codes for angels, with the true names being hidden. Whatever the objective truth, the names work as though these are the real names of individual angels.

From my experience, I am convinced these are the names of undeniably real angels. All the names used in the rituals (apart from the first ritual, which will be explained separately) were derived from similar patterns found in the *Great Table*. You won't need to perform any such decoding yourself as it has all been done for you.

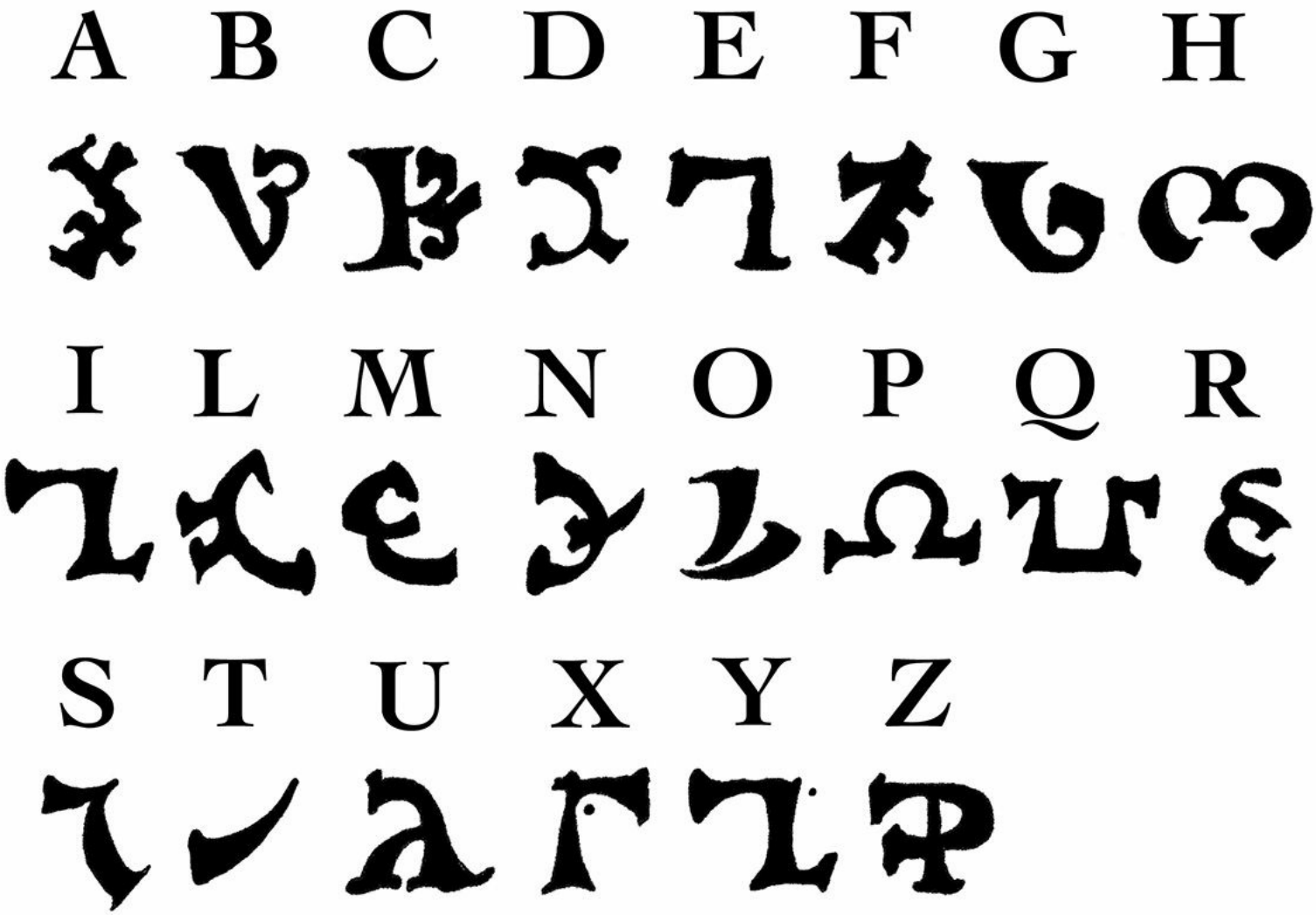
It may interest you to know that much of the magick we have worked with over the past forty years has been developed and advanced based on the revelations found here. The letters Arzl form the name of an angel which is often spelt (and pronounced) as Arzel. This name comes from the *Table of The East*. In many rituals, Arzel is the angel who 'stands in The East'. Through extensive evocation work, we came to believe that Arzel is an aspect of the archangel Raziel. What does this mean? Are all angels created from other angels? Are the archangels real?

I understand that this can raise many questions, but this is not the place to answer all of them. What I can say for now is that the Enochian angel names give you access to the fundamental powers that empower and form the basis of other angels. Raziel is an archangel with a valid and perceptible existence, but at the same time, Arzel is an aspect of Raziel. Some people think of themselves as having an emotional heart, a physical body, and spiritual soul, but still think of themselves as a complete being. It's something like that with the angels. Arzel could be said to be the heart of one archangel, the intelligence of another, bringing support, authority, and order to countless spiritual entities, while also having an independent existence.

Thankfully, you don't need any more theory than that, but I hope that gives you a glimpse into the depth of this magick. We think of Enochian as an underlying reality that can empower all magick.

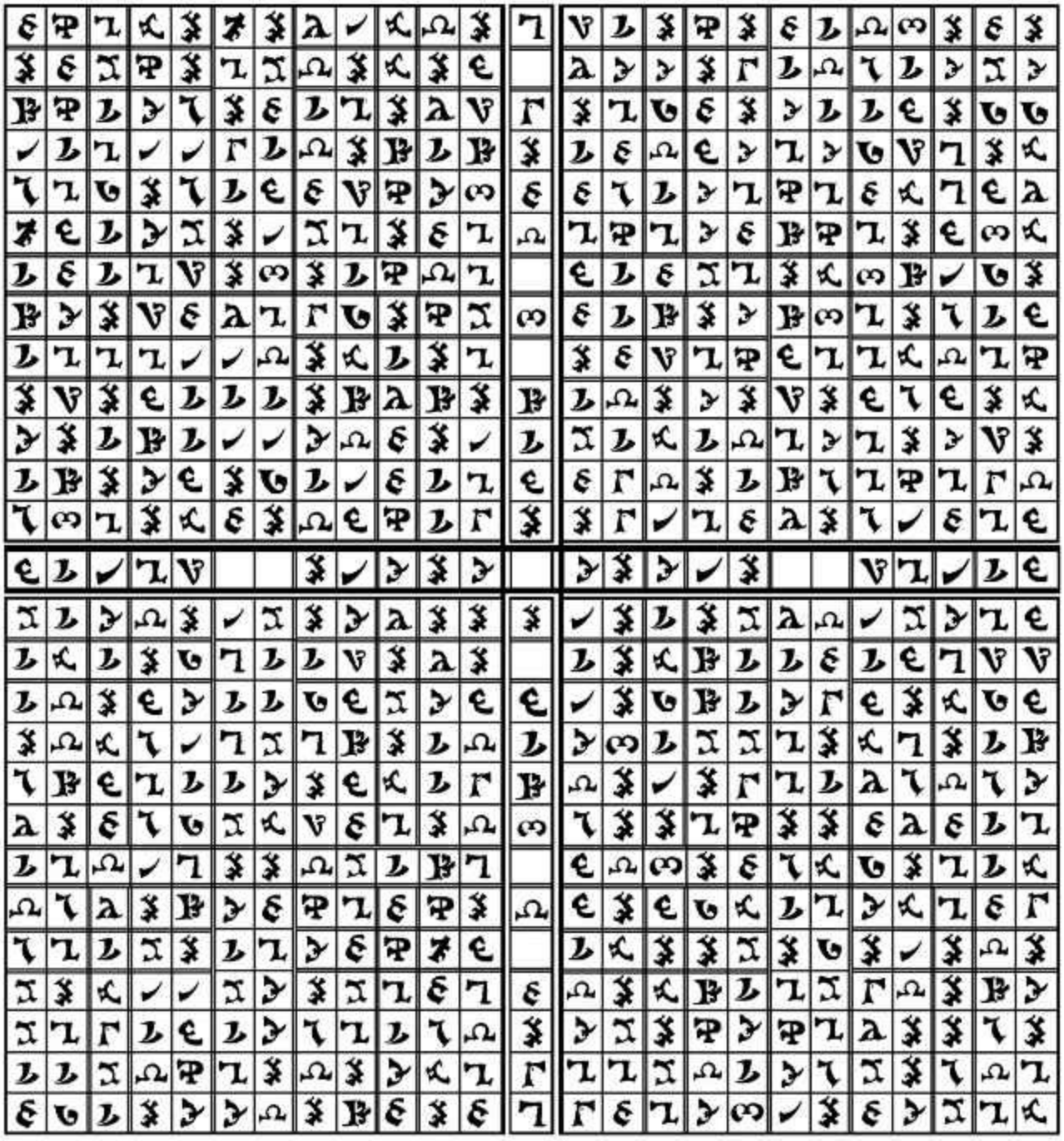
How this all works in practice will be made clear as you progress through the book. For now, I am simply making you a little more familiar with the imagery, names, and sounds that will appear.

The angelical alphabet was delivered in a variety of forms, most of which look roughly the same. It does not, in my opinion, have to be drawn exquisitely. I have even found that the early versions, which were more like scribbles, work as effectively as the more elaborate versions settled on at later dates. The alphabet used in this book looks like this:



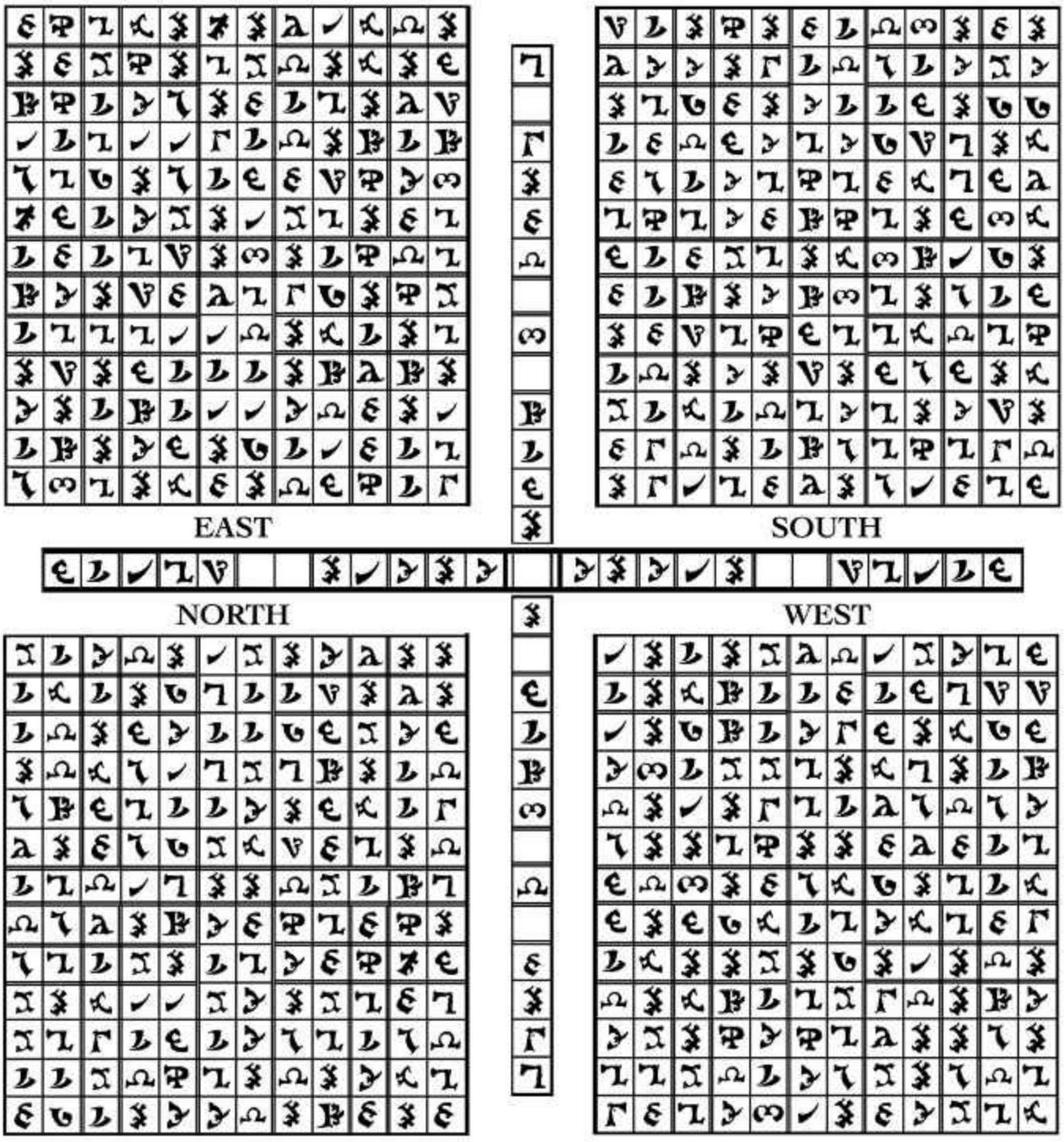
J, K, V and W are missing from the alphabet. In practice, J is interchangeable with G, K is interchangeable with C, V is interchangeable with U, and W is not required in angelical.

When you replace each English letter in *The Great Table of The Earth* with the angelical letter, it looks like this:

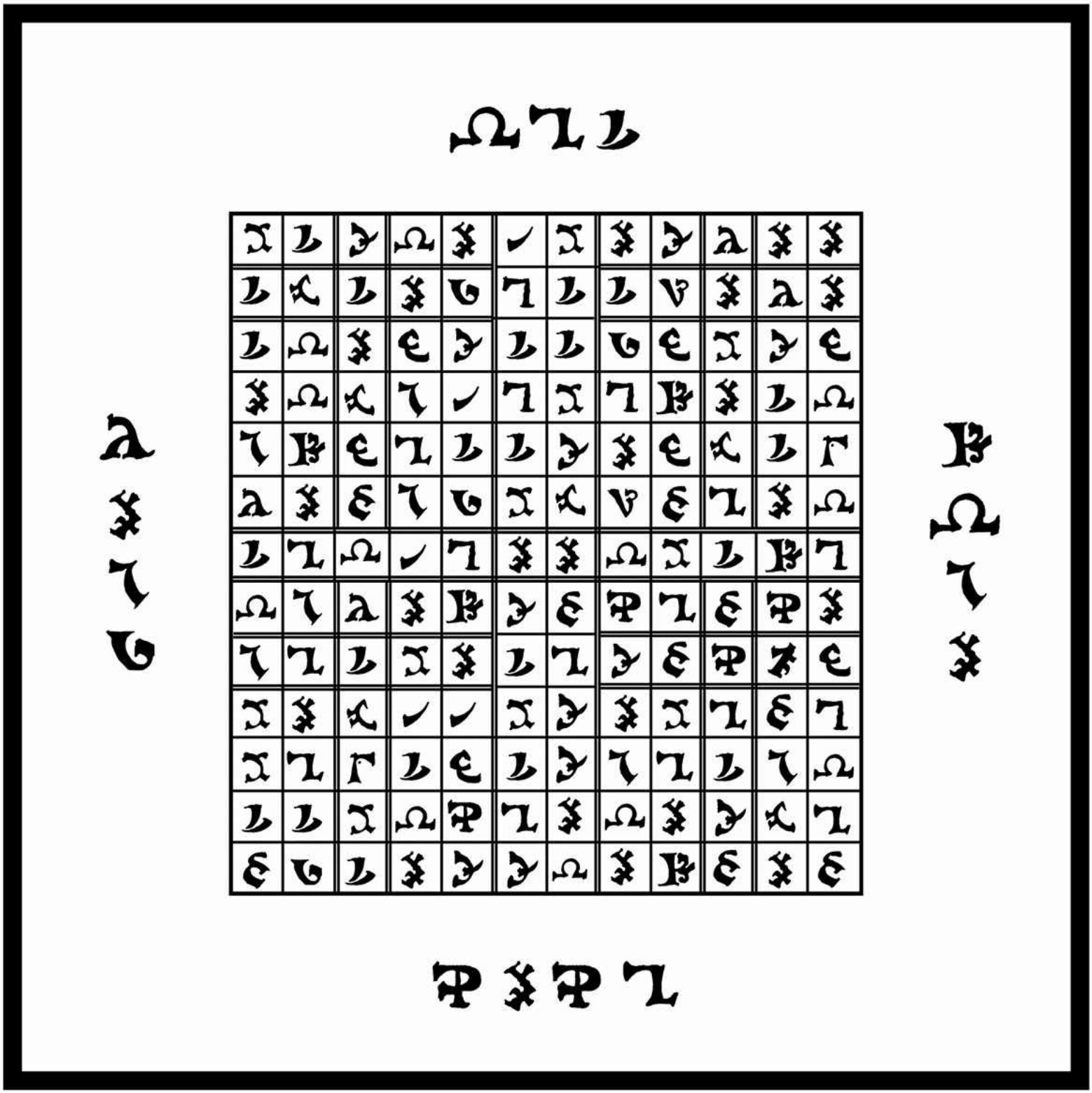


You may be concerned that the images used in the book are too small because the letters are tiny. Please bear in mind that the letters, although small, are much larger than the letters of the English alphabet that you are reading now. There is no need for the letters to be presented in huge sigils, and what you find here will work.

You may be interested to see that *The Great Table of The Earth* is formed from four smaller Tables, or Watchtowers as they are known, each aligned with a particular direction, and arranged around a central cross, like this:

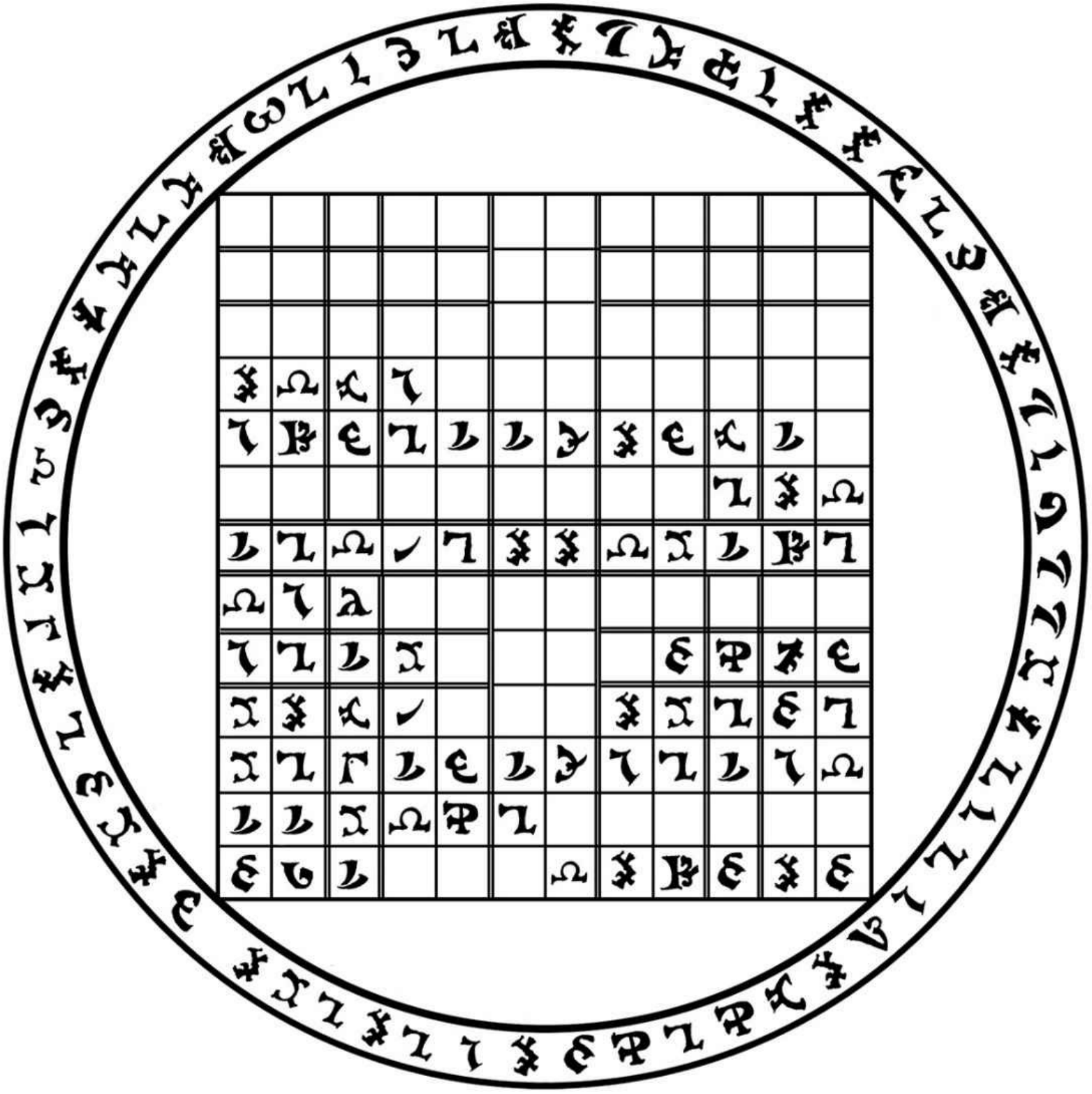


The first ritual is the only one that isn't based directly on *The Great Table of The Earth*. It contains a unique sigil which will be explored shortly. After performing the first ritual, the following eighteen rituals use sigils that contain one of the four Tables found in *The Great Table of The Earth*. In these sigils, each Table is surrounded by the relevant names, and looks something like this:



The words surrounding the central square are spelt from right to left, or from top to bottom when written vertically. Across the top of the sigil, you see Oip, which is a Name of God associated with the North Table. On the right is the name Cpsa, an Angel of Arts. On the left is Vasg, an Angel of Healing. Across the bottom of the sigil is the name of Izaz, an Angel of Secrets. The combination of these names, derived from the Table and placed around it, create a harmonic of power which you access by speaking these names, along with others that remain encoded within the Table. You will also speak three Divine Names that are encoded within each Table.

For the remaining rituals, you will use sigils that look similar to this:

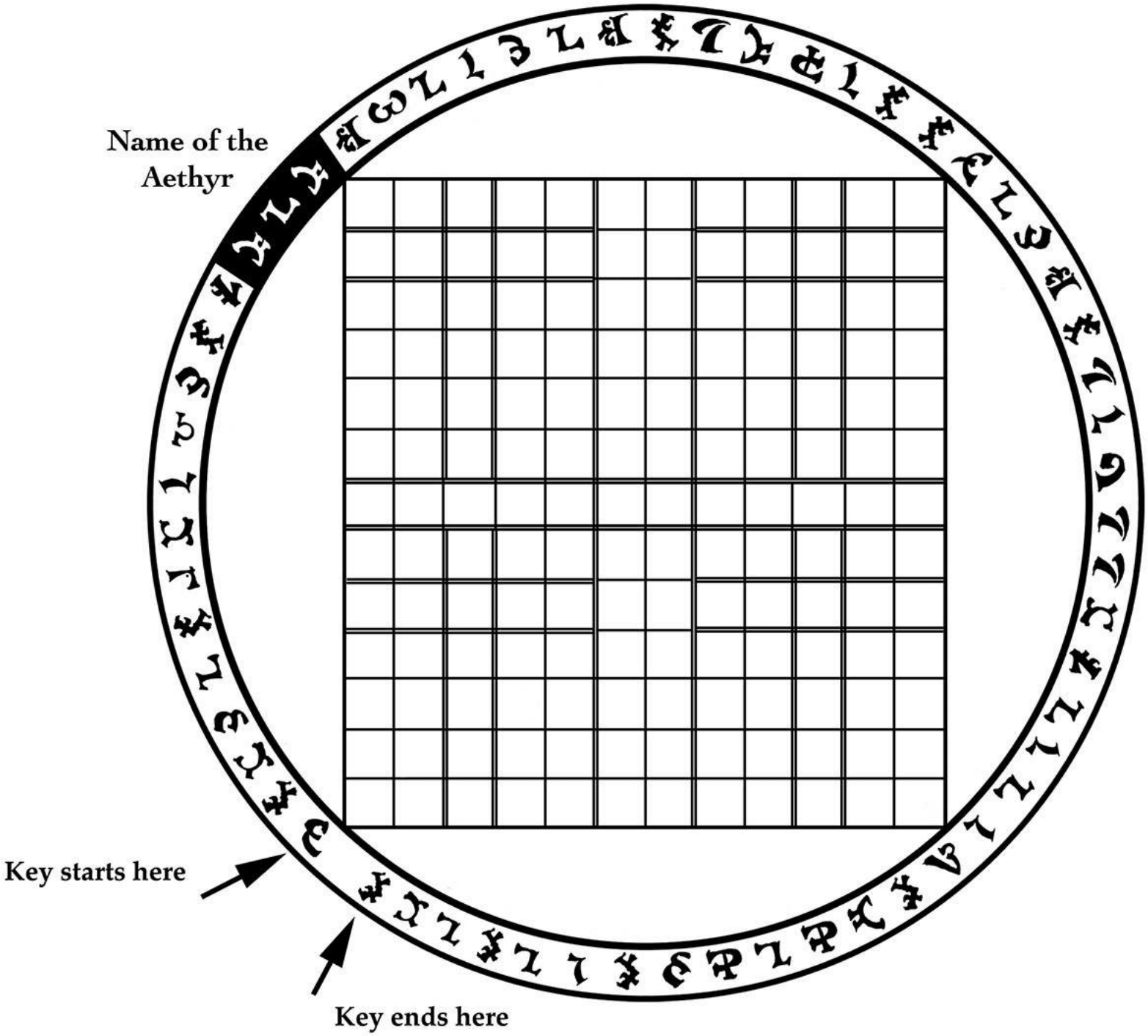


You can see that the North Table is surrounded by a circle of letters. Some of the letters in the Table are omitted. The pattern of omission is created by cross-referencing the significant angel names with codes found in the *Loagaeth* Tables. As mentioned previously, the *Loagaeth* Tables contained over one hundred thousand letters, and so they are not included in the book as they would give you no practical advantage.

The outer circle contains the first line of the Nineteenth Enochian Key. In English, this reads as 'O you heavens which dwell in LIL (the First Aethyr) are Mighty in the Parts of the Earth, and execute the judgment of the Highest.' In Enochian, LIL is the name of the First Aethyr. In the next Key, LIL is replaced by ARN, the name of the second Aethyr, and so on, until TEX appears in the final Key,

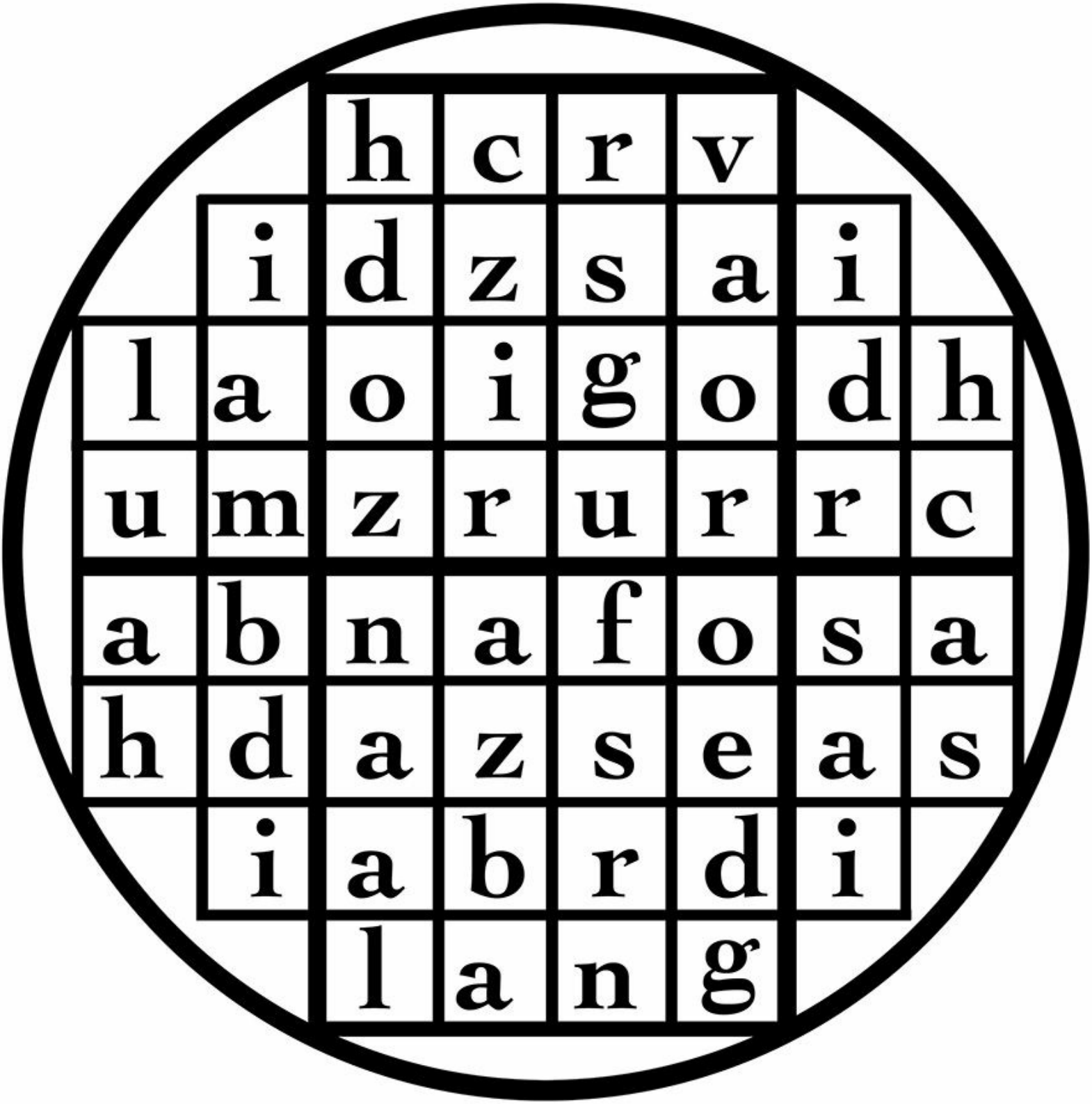
representing the Thirtieth Aethyr. In each subsequent sigil, this three-letter name of the Aethyr is changed.

This illustration shows where the three-letter name of the Aethyr appears in the sigil, along with the start and end of the first line of the Enochian Key:

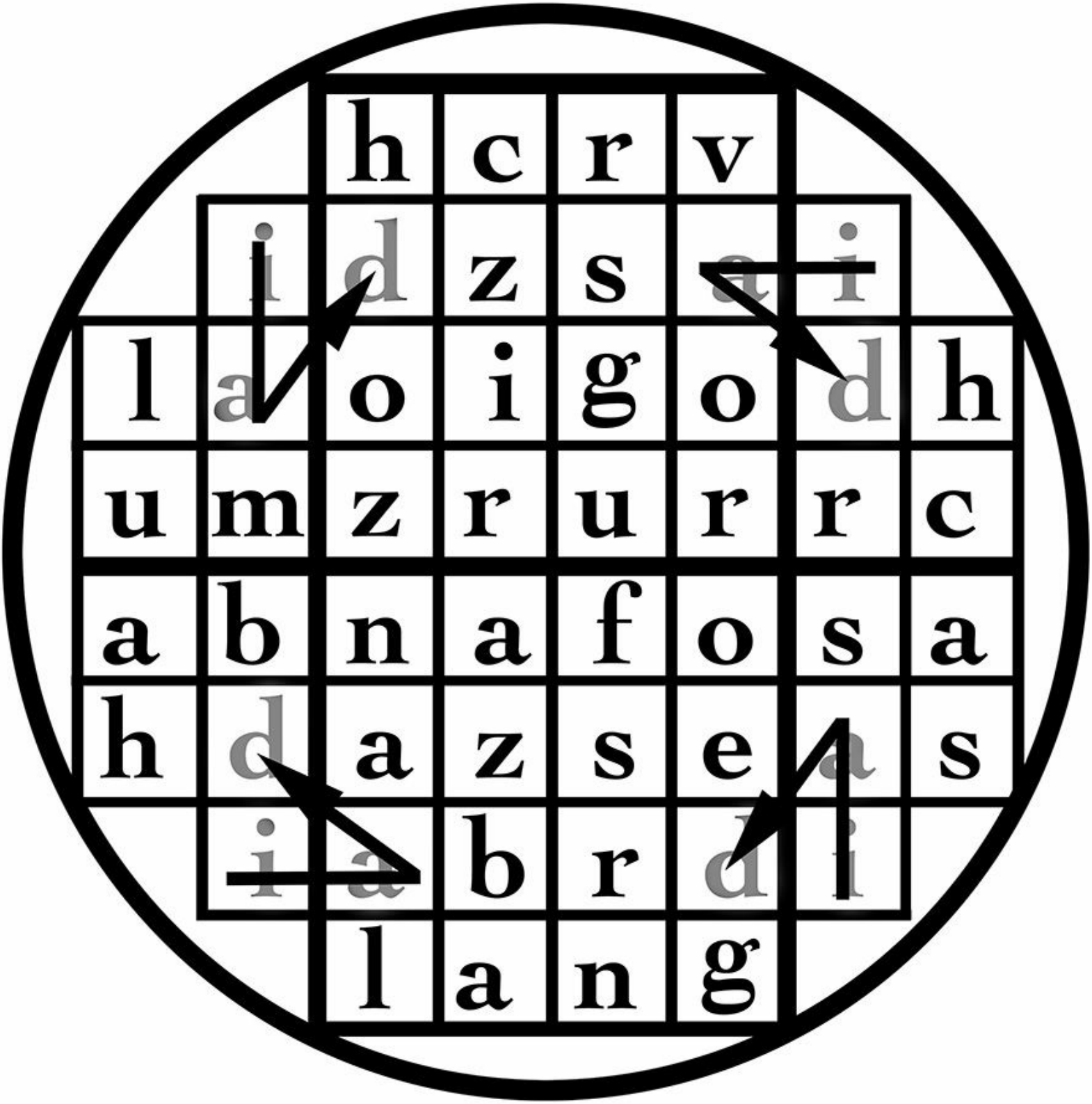


The name of the Aethyr is highlighted in the image. You can also see that the Key (or Call) begins at the bottom left of each square, continues clockwise, and ends almost where it began.

Before using these sigils, you will find that Ritual One is unique, employing a sigil unlike any other. It is based on a diagram revealed to Kelley and Dee by the angel Nalvage. It is known by many names, but I think of it as *The Table of Nalvage*. In English it looks like this:



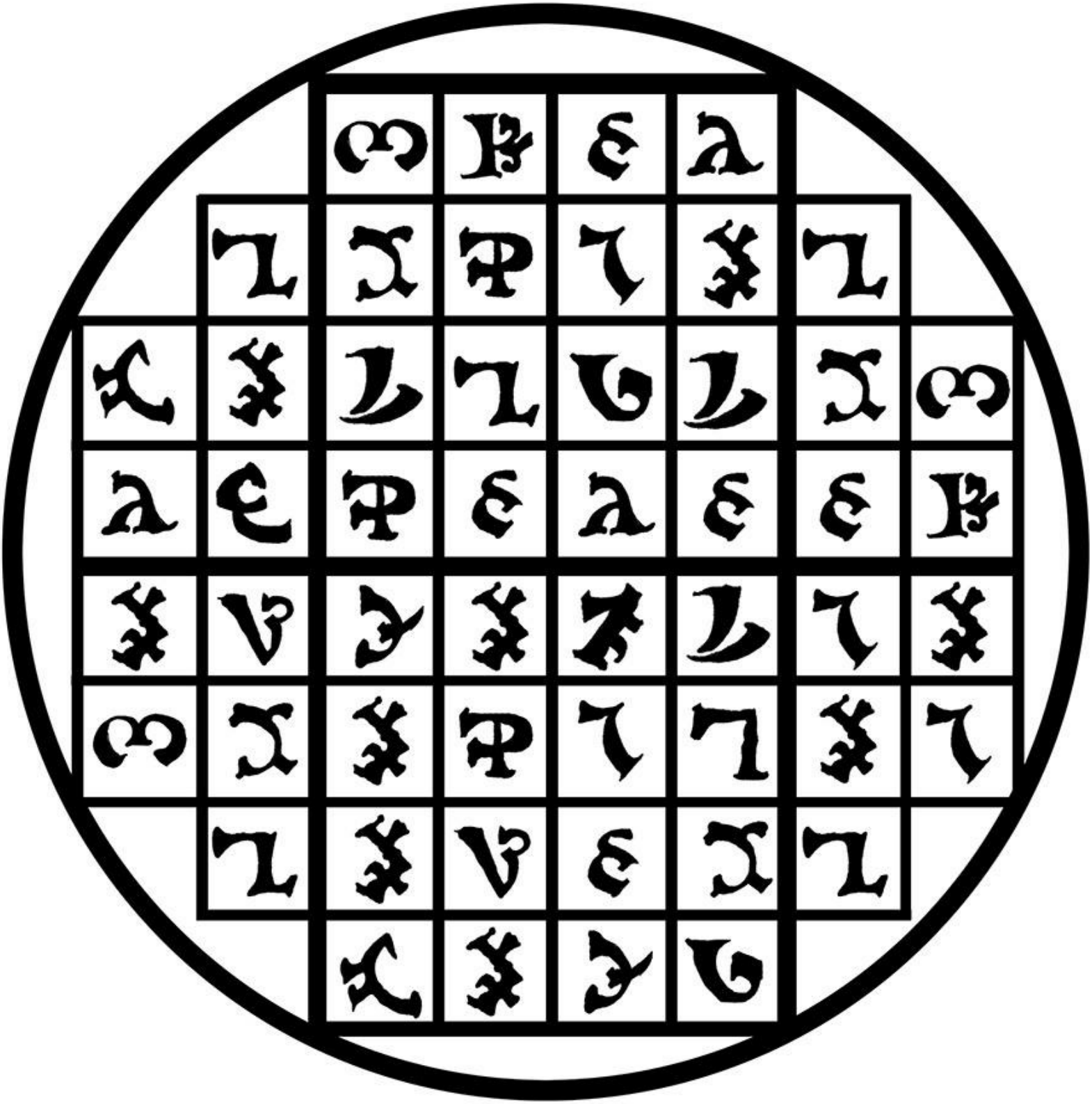
By using patterns conveyed by the angels, you can discover words, names, and meanings in the sigil. Here, you can see that the word Iad, which means God in the angelical language, is found in each quadrant of the central square.



There are many other ways of discerning names and meanings from this small Table, but there was little to no instruction on how the Table should be used.

Nalvage ascribed meaning to the various quadrants of the sigil, such as joy, power, action, and discord. Don't be concerned by the mention of discord. The angel described the Table as being in 'perfect proportion', and I believe the discord is about bringing attention to areas of discord in your life. It is not about creating discord. The fearful occultist will see danger everywhere, but there is no danger here. The magick of *The Table of Nalvage* opens your eyes to new reality. It is of the greatest significance, and one of the most beautiful discoveries of magick.

The centre of our sigil is a direct translation of *The Table of Nalvage*, and looks like this:



What's interesting is that after receiving the Table, Kelley and Dee immediately recorded a long string of letters from Nalvage that were never elaborated upon. Could these letters be the key to opening the magick of *The Table of Nalvage*? It seemed likely to me, but after much experimentation, there was no obvious breakthrough.

It was only after working with the angels directly, and after evoking Nalvage for many years, that we sourced a series of letters that are almost (but not entirely) identical to the letters received by Dee and Kelley. This led to the creation of the sigil you find in Ritual One. At its heart is the purest of Dee's work, the original *Table of Nalvage*, but radiating from there are rings of letters which represent an evolution of the magick as it was originally recorded.

The Enochian Keys were communicated to Kelley and Dee in the days that followed the revelation of *The Table of Nalvage*, leading some to believe this first Table is the key to the entire working; a primary ritual, if you will. I am inclined to agree.

How to Use the Rituals

I did not invent the version of Enochian Magick you find in this book, although I helped in its development. The Enochian system, delivered to John Dee, contained so much information that some people believe that scholars and occultists alike are only scratching the surface of what was shared. But occultists have been using the magick (in various forms) for a long time. There is no denying the practical nature of this magick. The Gallery of Magick contributed to this by interpreting the magick that was revealed, seeking additional guidance from the angels who first revealed these words. We developed a system that we have faith in, even though it only works with a slither of the available material. I won't claim that it's comprehensive, or that other approaches or theories are inferior, only that they are different. I leave it for you to decide whether or not you will work with this magick.

I urge you to avoid the resistance that sometimes occurs when people are confronted with Enochian. You have probably seen by now that people often choose to debate and discuss instead of using the magick. Even though the whole purpose of magick is to create change, some people hesitate to commit to the magick when they sense that things are really going to start happening. There is no problem in taking a moment to understand where you are and what you want, and there is no reason to rush into this, but if you find that you are still researching Enochian some years from now, you might begin to see that on some level you're resisting the magick. And this happens all the time. I have known people to choose a lifetime of research into the subject without ever committing to a single ritual.

The magick is not alarming, so any resistance you feel may seem illogical, but know that many people feel this way at first. It is almost like an initiation, a threshold you must pass. In order to work with Enochian Magick, you must overcome doubts and scepticism, and also avoid too much fascination with the history and theory. That doesn't mean you ignore the history but that you make your practical work a priority. Once you begin to use the magick, the feeling of resistance goes away, and you will wonder why you ever held back.

Although these rituals don't cause disruption or problems, don't expect this magick to give you a free pass to an easy life. The journey to success, and the ability to live with success, means you face continual challenges. That's partly what makes it feel satisfying. Anything else would be boring. Magick will make the challenges easier for you to solve, by making everything that you experience feel like it is happening for a reason. When you earn success by progressing through these challenges, supported by your magick, it is inherently meaningful. This journey is not like being on an exhausting treadmill. The pleasure of pursuing your dream becomes more enjoyable than any individual goal you achieve along the way.

At times, setbacks and challenges will really make this hard to believe, but as you overcome them, you will see how it's true. The magick doesn't ask that you sacrifice your happiness, but it makes offers to you in line with what you seek, and you choose what you will accept and integrate into your life. You do this through the decisions you make and the actions you take.

The theme of this book is that success is not something you get and store and put on display like a trophy. Success is a state of spiritual and material balance where you reach your purpose and continually achieve your goals while finding peace and joy in the act of creating your life. There is no finishing line. You never stand there gasping and thrilled that you are now successful. But in the early stages, you may begin to sense the depth of opportunity that will be offered to you as you work

through the rituals.

From quite early on, you may lose the need for attention and approval. Although many people are initially motivated by a desire to impress other people, to create an image, and to project the *appearance* of success, this is an energy that is rarely sustainable. When you find a more intrinsic pleasure in the pursuit of success, enjoying what you do for the sake of doing it, you become less needy, less reliant on the opinions and approvals of other people.

Of course, to be successful, there must be some demand for whatever it is you produce, create, or share. But if you become popular in any way, it will be more enjoyable when it comes about because you created the life you enjoy, rather than because you sought to be popular.

You may also find that you become more confident about the prospect of being successful. Worrying about your work can be healthy to an extent because it makes you reasonably cautious and careful. Too much worry can smother your ability to enjoy your work and makes you unwilling to take the risks that are inevitably required for success. And as you begin to work through these rituals, you may find that worry falls away. Instead of being somebody who prays for a better life, or desperately hopes and yearns for change, you take the less exhausting path of knowing and trusting that despite the inevitable upsets, setbacks and seeming failures, everything will work out fine.

There may be surprises. If you've always seen yourself as one type of person with a definite mission, it can be confronting to find that your real hopes and dreams are quite different. It is a challenge to accept the scope of your dreams, at times, but the magick will help you see what is worth your attention and what is merely a distraction. Indeed, the first ritual, which is the foundation for everything else, begins this process of bringing the clarity of perception you need. It prevents you from being distracted by passing interests and ensures you pursue the sort of success that will enable you to grow and expand your life with ease and excitement.

I urge you to go into this magick with some sense of wonder. Such a feeling cannot be forced, of course, but if you have an intuition that this is possibly something wonderful, allow yourself to trust that intuition. Know that you are doing something extraordinary. Even when published in a book like this, the magick will remain a secret from most of the world, because most people cannot feel, sense, or believe that magick is possible. If you feel that it just might work, you have the most wonderful advantage, and that feeling can take you further than you can imagine.

So who is this book for? I'll cover a few ideas about what you might need, and where you might be going, and you can decide on the approach that is best for you.

When you're excited about looking for success but don't know what you want.

You only need a glimpse to get going. Catch a brief glimpse of what you genuinely believe could be possible for you, and you can get going. In fact, you *should* get going. Although this magick will make you examine who you are and what you want, it's not about planning your life. Too much planning just makes for fear. So you'll get to dive in and have your life. But you just need to catch that glimpse.

Wanting success, but not knowing what you actually *want*, happens to all kinds of people at all times of life. It can happen after years of being certain you were on the right path. Or it might be that you've never really known what you want. You sense that you could have a bigger life and achieve more, but you don't know where your talents or passions lie. Using these rituals, you will discover what it is you want. You will see how you can bring your inner talents out into the world, and how to make the path to success so much easier. To achieve this, work through the book in full, never rushing.

You can use each ritual for a few days, or for as much as a week, and even more, if you feel the need. When using this approach, where you are starting from a place of uncertainty, confusion, or just feeling the need for a clean slate, go into this with full commitment. Take the time to work with each ritual fully and understand the foundations of success that are revealed as you progress. This is not passive work. You don't do the rituals and expect success to happen. The rituals will encourage you to search for the success that is going to bring you the greatest satisfaction. They will encourage you to take the actions required to achieve success, and they will support your efforts by making success become a part of your life from the outset.

When you perform Ritual One, you become aligned with who you want to be. You know what feels right for you, and what feels like it's going to eat away at your soul. This doesn't mean you act recklessly and give everything up to run away with the circus (or whatever particular activity lights your fire), but that once you know where you *could* go, what you *might* want, things begin to feel like they are happening for a reason. You will discover a purpose. It might start off as providing for yourself and your loved ones without being so tired that you're angry and depressed. Or it might be that you discover your deepest dreams, the ones you've always sensed are within you, and you find a tiny hint of courage. That hint can be all you need to get started.

If you perform Ritual One and nothing seems to happen, remain open, give it time, and only continue with the rest of the book when you sense that it might be worthwhile. There's no need to repeat the ritual every few weeks until the penny drops. Perform it for a full week, and then your job is then to be aware and open, making note of how you feel, what you sense, and the dreams that may give your life purpose. Some of the ideas that occur to you will just be noise, distraction, and confusion, so how do you tell what's real? Stay open, keep observing and thinking and searching for what it is you want from life. You might do this casually, while going for a walk and daydreaming. Or you may journal about it. Or you may sit quietly with an open mind, just wondering what could become of you. But do *something* to explore who you are. If you perform this ritual and just dive into the TV every night for the next six weeks, nothing much will happen. It's *possible* that the magick will nudge you so hard with an idea that you *have* to take notice. But most often, that won't happen. The ritual is about opening up to possibility, so if you close yourself off from the world with too much distraction or entertainment, you might miss the clues being offered to you. This doesn't mean you need to live like a monk. Far from it. If anything, I'd encourage you to get out and live a little; explore and adventure where you can. But also, take the time to be quiet and reflective.

You need to give the magick room to work by taking the time to think, ponder, wonder, and daydream. Don't worry about what's realistic or the problems that could get in your way. Not yet. In reality, success means facing all the problems and challenges, but when you're finding the dream, you only want the feeling, or the image, or the sense of what it is you want. Equally, however, don't let yourself drift into fantasy. That's not a contradiction, but the most important distinction in the book. Fantasy is when your true dream is masked by a dream given to you by society, culture, parental expectation, or your own self-deception. Your real dreams are within you and need to be unearthed.

Ritual One will help you connect with a dream that is right for you, but if you merely fantasise about fame or a cliché of success, that isn't a genuine form of introspection. You're looking for the work that could make you happy, the work you'd do even if it didn't come with a good income. My belief is that when you do this, some degree of fame and financial fortune will come your way, and the system is designed to bring you such rewards, but the real purpose of this magick is to find work that you love to be involved with. That way, pursuing success, even when it's hard work, is easy, because you love the work.

I know a number of actors, and although none are particularly famous, they get the work they want. I consider all of them to be extremely successful because they are working creatively in an art form they love.

And don't forget that baker I talked about. He would never have found the life he wanted if he'd idly fantasized about being a rock star. Not because you can't be a rock star (or whatever the modern equivalent is) but because it wasn't right for him. For some people, that will be the right dream. I am never going to say you can't achieve greatness. You can. But only if you find the work that makes you come alive, and that makes greatness feel like an acceptable and enjoyable challenge rather than a horrendous struggle.

Focus on the work you will do, the way you will experience each day and not the potential for fame and money. If you want to be a writer, do you enjoy writing? If you want to be an actor, do you love vocal training, auditions, and rehearsals? If you want to be an architect, do you actually enjoy talking to large groups of people about what they want, or do you just like drawing?

The wonderful thing about Ritual One is that it will do most of this for you. It will urge and encourage you to know who you are and what you really want. Be open to the idea that anything is possible and that something wonderful is waiting for you in the future if you can catch the merest glimpse. The magick will help you do that. When Ritual One is complete, trust that it will give you what you need, and work your way through the rest of the book.

When you're looking for success and know what you want.

You may already have a clear vision of exactly what you want. You may even be some way toward achieving a goal or obtaining success. Whether you are starting out or close to achieving your goal, if you know what you want the best advice I have is the same as the advice given above. I suggest working through the entire process laid out in this book. You may find that by doing so, your dream is adjusted, expanded, or sometimes even discarded. Even if you lose a dream, that's not a bad thing. It doesn't mean you've failed or given up, but that you've aligned yourself with a new dream that will make you more fulfilled.

As mentioned elsewhere, sometimes we tell ourselves we are certain about our dreams when we are merely trying to impress others or remove self-doubt. If you find that the magick reveals a new goal to you and a new style of success, this is not a disappointment but one of the greatest gifts. Chasing the wrong dream is a debilitating and unsatisfying strain. A decade or more chasing the wrong dream for you is a tragedy.

Go into the magick with determination, but also with an open mind. Know that you are looking to achieve the goal you already have in mind, but keep your mind so open that if new ideas or feelings occur to you, they are not shunned.

Don't worry. This magick doesn't kill dreams. If you've been chasing a dream for two decades, and just want things to get better, you'll never be forced to give it up because some angel says it's the wrong dream. That's never how it works. You are the one who decides. The magick only helps you connect with who you are so that you can see the dreams that are genuinely coming from within you.

It is accepted that focused effort brings greater rewards than drifting, so I am not encouraging you to flit from one goal to the next. Seek the success that you know you want, but allow the journey to unfold in unexpected ways. About half the people who go into the magick this way will find they have been chasing the wrong goal, and when they use the magick to find a goal that feels more true and real, all struggle falls away. There is still effort, but not strain, and that makes a difference. Of the

other half, there will sometimes be an increased assurance and certainty about the goal you have in mind. Sometimes you will see that you can achieve even more and that your goal was limited. The key to finding your way is to perform the magick patiently, allowing the results and changes to occur in whatever way they will. Your life will change, and you will get a strong sense of how you can change in the face of new opportunities.

When you're lost, stuck, burned out, or otherwise frustrated.

You may be working in a day job, not ready to leave, and have no idea what success is. You may not be able to see a way out or any way to generate the energy to continue. It's possible that you're in an industry you love but working so hard to impress the right people that you're on the verge of burnout. Or you may be working extra jobs to support your career, struggling to keep a business running. You may feel like everything is a massive effort, and you're not getting anywhere. If you feel any of these things, you are in good company because many people who find success have also found themselves stuck in situations like this. And there is a way out.

The thought of completing the whole book may seem too exhausting, too unrealistic, or just too boring to you. If that's the case, start with Ritual One and let it sink in and have an effect. The first ritual is immensely powerful and can rescue you from boredom, burnout, exhaustion, and frustration if you let yourself be open to possibility.

After a few days or weeks, you might feel like there is a reason to make some changes. You might feel like there's a bigger dream. When you feel ready, continue with the rest of the book.

When you want to solve a problem that's preventing your success.

You may be well on the way to success, and there are just a few problems that seem to be in your way. What you need, it seems, is a problem-solving ritual. You might want something that can help you to win a competition, be better than a competitor, attract more sales, or improve your reputation. This book is not designed to deal with problems like that directly. There are many other books, such as *Magickal Riches*, *The 72 Angels of Magick*, and *Archangels of Magick* that have perfect problem-solving magickal solutions. If, however, you are attracted to the magick in this book, you can solve some problems indirectly, but it won't be a quick fix. The principle is the same as I've described already. Rather than tinkering with the details you look at the big picture. That means you perform all the rituals in the book, using this magick to discover the deepest success you can. When you do that, problems become much easier to solve, and many become irrelevant. As I say, this is not a quick way to solve an urgent problem, but it can be one of the most satisfying and long-term solutions. You aren't just solving one problem and getting ready to deal with the next, but creating a reality where problems are less likely to have an effect on your success.

When you love your job or career and just want to be a little more successful.

This is a great situation because nobody's saying you have to take things any further than you want. Using this magick you can excel in your chosen place of work, although you may find your ambitions grow over time. Again, use the book from beginning to end and let it apply to your situation.

When you're too young to have done much yet and want to study, or when you're older and

want to retrain.

You're probably getting the idea of how this works by now, but again, I would say there is no need to wait. Performing this magick at an early stage in life, long before you enter the workplace, is a perfect time. And if you've already lived out one career and want to train for another, that's perfect in its own way. Use the whole book and the magick will adapt to your situation.

When you want to dabble, experiment, or pick and choose the best rituals.

It is possible to read the book and choose one or two rituals that you feel would meet your needs. You can take what you want and see what happens. But shortcuts like that will impact your magick, and it is not the best way to get the most from this book. I strongly advise you to work through it at a gentle pace, taking each ritual as it comes, and letting the magick expand and affect your life as fully as possible. This is how you access the immense potential of these workings.

And whatever else, I hope you'll do Ritual One first, because without that, you're trying to navigate without a map or a compass, and that means you'll drift off course and over many obstacles that could otherwise be avoided.

Of course, many readers will ignore this advice and will pick a couple of rituals that seem right. And that's fine so long as you accept that it's *your* experiment. Things may happen, but don't judge this entire magick system based on your shortcut. Also, you'll find that because of the way the book's written, this sort of approach isn't as easy as usual. You won't find easy-to-use titles for the rituals because each ritual is more profound than a summarised title. I don't want to sound pretentious or pompous, but that's the fairly obvious truth about this book. It's a system, and although each ritual has a title of sorts, none provide a full impression of what the ritual can do. Only your experience of the magick will reveal its full power, over weeks, months, and even years.

If you want to handpick a few rituals, you'll still have to read through the whole book first, and in doing that you will sense just how much is available to you.

*

I hope you have an idea of how to get started, but I do understand the challenge. As I see it, the real challenge is to accept that the rituals are worth doing. What I hope is that every single ritual will excite something within you, and because of that, they will seem absolutely worth doing.

When you've completed the whole book, do you repeat the rituals every year, or is that it? My belief is that you should go into this expecting that using the book once will be enough. If you work with each ritual for the suggested length of time, you will be involved with the magick for some months. Although the time commitment is small, it remains a commitment. I wouldn't like you to start this off by thinking you have to do it every year. I expect that for most people, once is enough.

It may be that you find that after some years, things have shifted the way you want, and you realise that you've moved up a level in your ability to accept and achieve the results of magick, and you may believe there is another leap to be taken. If that happens, you can repeat everything in the book. Or, if you've completed the whole book, and there's one ritual that worked really well, or perhaps one ritual that didn't seem to give you what was required, you can repeat that ritual at any time, for any number of days. But again, in most cases, this isn't required. It's an option if you're guided back to the magick by your intuition. Be wary of assuming that the magick has failed when

nothing obvious happens. Some of these rituals set up extremely important changes that only take effect much later in the game. When things go well, months from now, it might be because of a ritual you've forgotten about. When the work is done, re-reading the book, and looking back at what you went through can help you to integrate the foundational ideas into your life.

You can use the magick in this book when you are using any other magick. As always, you should avoid overkill, but you don't need to worry that this magick will conflict with anything else you are doing. Of course, we haven't worked with every form of magick in the world, but we've worked with more than you'd think possible. My experience, which has been shared by many others, is that your other magick will either be unaffected by Enochian or will be empowered and brought into alignment with the success you seek. If you like using magick to deal with immediate problems and conflicts, you can do so without any concern, and you may find your Enochian workings improve everything else you do. In short, that means you can do this work at the same time as any other magick. Do not feel that you *need* to perform other forms of magick. This book may be all you require.

The Words of Magick

The visual sigils are a vital part of this magick, but it is also apparent that the sound of the words is important. For the magick to work, you need to speak some Enochian, and that is, I'm relieved to say, far easier than it appears.

The angel names look strange and demanding at first glance, and you may think they are impossible to say. There are names such as Pdoce, Ndzn, Gzdx, Hctga, and Dxgz. They don't look as real or meaningful as classical angel names such as Gabriel, Michael, and Raphael. When you come to the Aethyrs, names such as Zim, Zip, and Pop sound anything but heavenly. It takes an act of will to accept that these are powerful words that open the heavens to humanity.

From the outset, people have been alarmed by Enochian spellings because at first glance it looks more like a code rather than anything you could say. The unusual nature of Enochian led to wild experiments in pronunciation. Do not be worried about this because I will show you an easy way to say all the names.

Strangely, though, the exact nature of the pronunciation does not seem to be that important. You can get it quite wrong, and it will still work. This confused me for a long time. If the sound of the words matters, surely the pronunciation needs to be exact. We have found that in many forms of magick, pronunciation is not so important when you are using a visual sigil because the letters compensate for your voice. But with Enochian, I thought it would be ideal to get the pronunciation as accurate as possible. There's a mountain of evidence to show that I was wrong about that. Most of the Enochian that's ever been performed has been mispronounced, and yet it's still worked. I went through this experience myself. For many years I said it all wrong and still got powerful results. It has been that way for as long as anybody remembers.

To explain how this could be possible, think about this sentence being spoken in a clear voice. 'I would like to open your door and bring you a wooden chest filled with the blossom petals of an apple tree.' A large amount of information is communicated in those few words, and you know what is implied. It's quite clear what the sentence means even though it's not a sentence you would ever expect to hear. But imagine if I omitted words, or even changed the meaning of some words. If I do this at random, and off the top of my head, I get: 'I open your wall and get in a box of wood and inside apple petals.' If I said those words to you, even if I spoke with a strange accent and muttered a little, it would probably still be reasonably clear what I meant. It's not as elegant, but the meaning is there. If somebody sings a familiar song out of tune or with the wrong lyrics, you still know the song they are singing. And that's how it is with Enochian. The letter arrangements – the names of God and the names of the angels – are so exact and powerful, that no matter how you say them, you will get results. The truth cannot be hidden by mispronunciation.

There have been a few different approaches to saying the names. One approach was to add in extra vowels. Adherents of the Golden Dawn used this method. There are no authentic rules from Dee's writing that indicate how to add your own vowels, but it's true that even if you just try to speak the letters as written, you might find yourself adding vowels. If I see the name Arzl and try to say that out loud, it comes out as Arzel, so I've added a vowel, almost by accident. To me, that's how it is pronounced: ARE-ZELL. I can see how adding vowels makes sense to people because it happens almost automatically. But I think it became too dogmatic and a huge over-complication, because simple words ended up being extremely long, riddled with extra vowels that overwhelmed the

original spelling. The words sounded nothing like what was written on the page. I certainly don't think Arzl needs to be sounded out as AH-RAH-ZAH-AYE-ELL, which is how some would have it.

A second approach is just to read what you see as best you can. Your interpretation and the sound you make will be unique. It takes practice to develop the trust that what you're doing is going to work, but this is a completely acceptable approach. What you come up with may not reflect Dee's notes on the subject, but it will work.

A third approach is to trust somebody else's interpretation. Several books offer pronunciation guides, although most are referring to the Enochian Keys and the angelical language itself rather than the angel names. But from studying the language, you can usually arrive at some sort of interpretation that appears to be right for the names as well. It's worth noting, however, that many of these guides are not accurate because they used corrupted secondary sources. I'll give you my interpretation of Dee's original work, so it's there if you want it.

A fourth way is to use Dee's notes and see what he said. In many cases, he said nothing at all, but if you study the primary sources, you will find a huge amount of information on pronunciation, mostly between the lines and hidden in margins. This makes it possible to arrive at your own set of ideas about how the sounds are pronounced while remaining authentic and true to the original writings.

What approach do I recommend? Any that you like. They all work, but I suggest keeping it as simple as possible. I will provide each name exactly as it was written by Dee and will then provide you with the pronunciation that works best. This is based on extensive research by myself and others, always backed up by experience.

In many cases, it's so simple that you'll wonder why this chapter was required at all. For example, the name of God in Ritual two is Mor, pronounced as MORE. There is simply no need for further explanation. I could say that MORE sounds like the English word MORE, but I think that's stating the obvious.

In all cases, read the block capitals as though they are English words or part of an English word that you know. The pronunciation of Axir is shown as AXE-EAR, which again is easy because these are both English words that you know how to say. But for Aboz, pronounced as AB-OZ, AB isn't actually a word. All you do is think of a place where you've seen AB, in words such as STAB, LAB or CRAB, and you have the sound you need. OZ is just like in *The Wizard of Oz*.

It's worth knowing that AH sounds like the A in FATHER. A sounds like the A in ZAP. G sounds like the G in GIVE. If you remember those basics, it's all straightforward.

In a few places, there are words with no obvious English equivalent. The angel name Hxgzd sounds like HACKS-GEZD. HACKS is easy enough, and for GEZD I believe you can ascertain what it sounds like without breaking it down or over-analysing the letters. If in doubt, just say Hxgzd and see what you get. It doesn't need to be complicated.

Bear in mind that these pronunciation guides are only an offer, and if you prefer to use somebody else's rules and ideas, or to make up your own, I believe that will work for you. With Enochian, you cannot go wrong if you are willing to say the words out loud, confidently, and knowing that they are a real part of the magick.

It's been noted by observers and occultists that most of the sounds can be read in much the same way as English. There are a few exceptions, such as CH being sounded out as K. As with everything discussed here, any version you use will work, but my guidelines reveal what I believe to be correct, based on Dee's writings and the work of experienced occultists.

If you look through the whole book now and see all the different spellings, it will look like a lot to learn, but remember that you do this in small stages. Learning a new pronunciation takes a few

seconds, and you only have to do it about once a week, when you come to a new ritual.

When you're preparing to work on a ritual, take a few minutes to learn the required pronunciations. It's only a few words. Then when you turn to the page with the sigil, the words you speak will contain the names written just as they were by Dee, without any phonetics. This makes it easier to read what's on the sigil page, without a lot of BLOCK CAPITALS filling up the space. It also means you are obliged to take a few minutes to make yourself comfortable saying the words. You can practice saying the words out loud without any danger, so let yourself become at ease with each word. And remember that even if you get it wrong, it won't be wrong, so speak with confidence.

Some of the names might remind you of obscenities, common names, brands, or childish rhymes, but you should resist dwelling on these. It is important to say the words as though they are important. It is possible that these words are one of the most significant angelic revelations in the history of the world. Even if you go into the work with some scepticism, you must use these names with a degree of respect and awe.

I strongly urge you to find a way to speak the words out loud. If that's absolutely impossible, you may still get results by whispering or thinking the words, but I believe that feeling and hearing yourself say the words is an important part of this magick. Even if it takes some effort to obtain privacy, try to make that possible.

The Foundations of Magick

Imagine using magick without any aim, desire, or hope, without trying to solve problems, and seeking no gain. Imagine if this magick started to bring you all the things you want, solved your problems for you, and increased your peace, passion, understanding, and purpose in life. That's only the start of what these rituals can do. When combined with your efforts to make the most of your life, this magick will reward you in countless ways.

I hope that sounds exciting, and I want you to hold onto that feeling as you progress through this book because the rituals don't always have an obvious purpose with a clear reward.

In standard magick, you have a problem, and you ask an angel (or another spirit) to solve that problem, and then you get the result you were looking for. That's pretty straightforward.

With Enochian Magick, you never ask for anything, and you're not seeking a direct result. This seems counter-intuitive, given that you are seeking success, so I'll elaborate a little more.

Each ritual opens by explaining a foundation of ideas. These ideas explore the ways people find success in the world. They are not revolutionary ideas in themselves, and you may have come across them before. They are presented here as reflections of the underlying angelic powers found within each ritual. In other words, these ideas are a way of understanding and using the magickal energies generated by the ritual. You think about those ideas, and what they mean to you, how they might apply to your life. You only need to be open to the ideas each time you perform the ritual. You spend about five minutes doing this.

When you perform the ritual itself, you bring your focus to those ideas. You imagine them as a power and gift them to everybody in the world. Instead of seeking something for yourself, you offer this power to all of humanity.

Now, I know you didn't buy this book to heal the world, but Enochian is world-changing magick, and it operates most successfully when you treat it as though it will affect all of humanity. It's an act of generosity that is required for this magick to work.

I have often said there is no ritual for 'world peace' because each person uses magick to improve their personal reality. Changing events on a larger scale is beyond the scope of most magick. But you may be interested to know that some people believe the world is held back from outright war and chaos because of the secret works of magick. It's a fascinating idea, but what matters for the sake of practical magick is that when you put out this world-changing energy, you are taken along in the stream of that power. By giving out the energies of the ritual, you become at one with them, and they change your life.

Don't worry. There is nothing selfish or unspiritual about seeking your own success. I want you to be excited about your life, your potential for success, and the benefits that you will receive. But for the purposes of performing the ritual, you aim higher, gifting the energy to others. You can't be miserly or conditional about this. Instead, you act as though you genuinely want everybody in the world to be improved by the magick. It can be quite a difficult task because your immediate thought might be that you don't want to help murderers, warlords, or even your enemies. That's understandable, but for the purpose of the ritual, you act *as though* you are happy to do this for the good of all humanity. Even if it doesn't feel completely genuine, the intention to do this will empower the magick.

You aim to put good into the world, and in doing so, you bring it into your own. When you aim to improve the world, you get pulled into the slipstream of positive change. You are not hacking magick

or cheating the system but contributing to the world in a way that will enable you to achieve the success you desire.

The process is made easy for you because the sigils and angel names help you generate the willingness to share the power. There is no huge effort of imagination, and no visualization required. It's as easy as speaking the names and allowing the feelings to flow out of you. Full instructions will be given later in the book, but it's easy to do if you are willing to try.

It's completely fine if you slip for a moment and think about how great your life is going to be. In fact, that is completely normal. The magick often gives you little glimpses of your own success during the ritual, almost like psychic flashes of what awaits you.

In most magick, when the ritual is over, you are not meant to think about the result you want because that creates a Lust For Result, which is known to defuse the power of magick. With these Enochian Rituals, it's the opposite. When the ritual is over, you can and should think about what you want. It makes these rituals much easier than other forms of magick because you can keep your attention on your desire as much as you want.

The description of Ritual One gives the most important details about how to perform the magick. These ideas are repeated in a slightly different form in the chapter called *The Ritual of The Angels*, with those instructions applying to the next eighteen rituals. For the next nineteen rituals, the instructions are given once more, with slight variations, in a chapter called *The Ritual of The First Aethyrs*. The instructions are further refined for the last eleven rituals, in a chapter called *The Ritual of The Final Aethyrs*.

I have found that summaries can lead to people rushing through the instructions and then searching for help when all the instruction they need is already present. If you feel the need for a summary to help you get used to the magick, that is fine, but I suggest writing your own. This will make more sense to you because it will reflect your understanding.

Ritual One – Vision

This ritual is about improving your perception of yourself and reality. You will learn to see, feel, and understand the truth about who you are and what you want. This extended perception may not sound important, but it is the foundation of magick and the source of success. By opening up to perception, we let in the light, expel darkness, and fire the imagination.

The instructions given here are far more extensive than for any other ritual. Do not be distressed by the apparent complexity. The ritual itself is outstandingly simple, and I have kept the explanation and foundational materials to a minimum. Everything you find here is given to you with good reason. What you learn can be used with every other ritual.

When you have completed this ritual, you will have begun a process that enables you to see beyond the ordinary. You can use your intuition more effectively than other people. You may also come to appreciate beauty, art, and other sensory experiences more deeply. Indeed, once you begin this work, you should actively engage all your senses to observe and enjoy the world.

It has long been noted that an appreciation of nature is a way of connecting with divinity, but I would take that further and say that when we learn to perceive fully, to see beauty and fascination in all places, we are connected to the deepest powers of magick. Taking a few minutes each day to observe beauty, even when obvious beauty is lacking, will enhance the working of this ritual.

As with all the rituals, you do not seek anything from the ritual itself. Instead, you offer the gift of perception to all the people of the world, to all of humanity. In return, you will experience a change in the way you see the world. And when you engage with your perception by choosing to see the beauty and mystery that is always there, no matter how mundane or cruel the world may seem, you activate an aspect of your existence that contains immeasurable power.

I will explain the power of this extended perception, and why it is something you would want or something you could gift to others. In a previous book about wealth magick, I described a daily practice, in which you take the time to look at what is in front of you and combine that moment with a brief alchemical practice. It only takes two minutes, but it's the most neglected magick I have ever published because it seems like a trivial activity that could have no effect. One reader complained that you can't help poor people to get wealthy by making them pretend everything is already beautiful, which missed the point completely. Whatever your level of income, and whatever your levels of success, learning to see the world in this way holds enormous power. Readers who used the method were able to empower the rest of their work with that simple technique.

With this book, I suggest that you begin a similar daily practice today, and continue for the rest of your life, whether or not you are performing rituals. It is the opposite of spectacular ceremonial magick, where you dress in robes and chant for hours in an attempt to make the world feel more magickal. It is a way of seeing the subtle magick that is in everything. This is magick that can be performed by anybody at any time.

To perform this subtle yet profound act of magick, take the time to put your phone aside, look up from the laptop, turn away from the tv, stop daydreaming, shun introspection, and open your perception. Even if you aren't a device addict, find a way to shift from your ordinary perception, so that you see things as though you've never looked at them before.

You may be in a place where there is something conventionally beautiful to see, such as a sunset, or a mountain, but this works even when there is *nothing obviously beautiful*. You learn to see beauty

in *everything*. Whatever is in front of you, even if it is a pile of trash, a rusted wreck of a car, or rotting food, look at it as though you were a poet, enjoying the essence of light, colour, texture, and form. Although your eyes are the most obvious gateways of perception, notice the beauty in the air you can feel, the temperature, the sounds, and anything you can taste or smell. In those moments, appreciating what is there captures the magick.

This practice keeps you connected with magick and more open to intuition, opportunity, insights, inspiration, and other moments of realisation. Only by looking outside of ourselves do we truly see within. And with that inner awareness, we see beyond ourselves to recognise what is important, useful, and a pathway to success.

The process does not need to be complicated. I recommend living this way, but I know that is not something most people want to do. If you can only manage two minutes a day, that will have an effect. And when you have performed the ritual, you will begin to notice that the change occurs anyway. Colours will seem richer, brighter, and you will become aware of depth, texture, the distance between objects, the nature of light and shadow. And that's only your visual perception. The same can happen to everything you hear, smell, taste, and touch.

If you have never seen the world this way, you may find this difficult. You may find that you look at objects and label them with words, rather than really seeing them. All you need to do is practice, and when you do, you will almost certainly remember that you could once see this way when you were much younger. If you are already an artist, or somebody who perceives the world deeply, the practice can be difficult because it feels so ordinary. If you always look at the world in this way, what's so special about doing that for a few more minutes? When you perform this as a daily practice, there is an intention to see, to open to perception, without striving for thoughts, meanings, connections, or anything other than the beautiful mystery of whatever is in front of you. Your challenge is to look openly, to truly open your eyes; not to judge, assess, or catalogue in any way. Only to see.

When your perception is restricted, your ability to imagine and create a new future is restricted, so allow this ritual to guide you to a new way of seeing and feeling reality. The ritual is a way of empowering the ability to perceive. Your daily efforts to perceive will be magnified and blessed with angelic energy. Additionally, without any effort or intent, you will begin to see who you are and to learn more about yourself and your needs.

As mentioned, you do not seek this for yourself, but offer the ability to all of humanity. You are gifting the extended perception to everybody in existence, so that *they* can benefit. Whether or not the ritual actually affects anybody else is irrelevant in practical terms, and by offering this gift through the ritual, you will find that your own perceptions are extended and enriched.

Beneath the sigil that appears shortly, you will see a list of words. The words and their pronunciations are listed here. I suggest you take a few minutes to learn them or find a way of saying them that makes you feel at ease, and then you are ready to begin. The words are:

Iad, Iad, Iad
Urch, Iad ser osf
Sach, Iad sor gru
Lang, Iad bab zna
Luah, Iad moz zir

They are pronounced as follows.

Iad, Iad, Iad
(EE-ADD, EE-ADD, EE-ADD)

Urch, Iad ser osf
(ERK, EE-AD, SIR, OSS-EFF)

Sach, Iad sor gru
(SACK, EE-ADD, SORE, GREW)

Lang, Iad bab zna
(LANG, EE-ADD, BAB, ZEN-AY)

Luah, Iad moz zir
(LOO-AH, EE-ADD, MOZ, ZEER)

The words you speak can be translated to some extent. The names Urch, Luah, Sach, and Lang are the names for groups of angels. (You may notice that Urch was written as Vrch in the Table, but please recall that Dee used U and V interchangeably and it is widely accepted that Urch yields the correct vocalisation of this name.)

The angels of Urch are connected to the lower-right quadrant of lamentation, discord, and confusion. This does not mean they cause such problems, but they help you to rise above them. They are angels that relieve you from such discord.

The angels of Sach are connected to the upper-right quadrant of actions that establish events. These angels endeavour to make our heartfelt desires become manifest.

The angels of Lang are connected to the lower-left quadrant of power, motion, and change. These angels encourage us to change in order to enable change to occur in our surrounding reality.

The angels of Luah are connected to the upper-left quadrant of presence and joy. The angels encourage a state of being present, where you can perceive beauty and know who you are, and what you can become.

Iad ser osf can be translated as *God's Discord and Sorrow*. By saying these words, you state that you are (or can at times be) in a place where you do not see the beauty and potential of life.

Iad sor gru can be translated as *The Achievement of God's Action*. There are, as always, many interpretations, but in this ritual, by saying these words, you acknowledge and expect that magickal actions will bring real results.

Iad bab zna is translated as *God's Power in Motion*, and when you say these words, you invite the power of change within the magick to become active.

Iad moz zir is translated as *I am the Joy of God*. This is the conclusion of all that has gone before, where the 'joy' is an ability to perceive. You are no longer somebody who is stuck, jaded, or frozen in habit, but somebody who can see all that is and all that could be. This language is symbolic but does echo the intent of the ritual.

The structure of the ritual takes you from your ordinary world, through an awareness of the actions you can take, and of magickal change, until you reach a place where you see that perception is the key to reality. When you see clearly and joyfully, you can imagine a new future, and you can create with willpower, decision, or magick.

There are many ways of interpreting the meaning of the quadrants based on the initial

explanation that came from Nalvage. At face value, the quadrants may represent a journey from life to death, or any number of allegories, some with an apocalyptic flavour. Our interpretation is that the lower-right quadrant of 'discord', with its angels of 'confusion' or 'confounding', does *not* represent death, endings, or anything to do with harmful angels. It is a quadrant that represents the temporary death of self that occurs when there is no light, no illuminated pathway to the future, when you have frozen in the stasis of ordinary existence. That's not to say your life is terrible right now, but that in performing this magick you take a journey from this place of lamentation to a place of joy. Of this quadrant, Nalvage says that 'Those who do their duty shall receive their reward.' And so it seems. If you see your magickal duty as choosing to rise above your current place in life, then you can see how this works. Our understanding of this approach unlocked the practical magick encoded within *The Table of Nalvage*, and I believe that when *used*, it makes a deeply intuitive sense.

This is more theoretical than I usually like to be, so if you prefer, you can ignore all this and just say the words, knowing they will support the magick that you perform.

In the ritual, you say the words, accept that they have generated the power of extended and joyful perception, and then offer that power to all of humanity, as will be detailed shortly. But note that you are not required to understand or translate the words as you are saying them. Your focus will be on feelings and sounds, making this quite easy to perform.

If you feel at all dismayed by the details revealed in this chapter, know that as *The Table of Nalvage* was received and recorded, Kelley himself grew angry, unable to understand what was being conveyed. Nalvage said to him 'Be not angry because you do not understand: These be means to understand.' Which means *don't be angry because these methods will help you to understand.* This is useful guidance for all magickal matters. Thinking about magick is never the same as experiencing magick. Never become angry when it's difficult to understand the theory, but instead use the magick, and that will bring all the understanding you need.

I suggest performing the ritual for seven days. The magick itself is extremely simple, and after so much build-up, it is easy to think that the magickal work is trivial. Others may find it difficult to engage the imagination as described, but remember that your intention to perform the ritual accurately means it will work. Do your best, and that will be good enough for you to feel results.

The results may occur immediately (even while performing the ritual), or in occasional moments during the following days. For some, they will take weeks to become obvious, long after the ritual has been completed. Most people will feel the effects growing over time, with the benefits of the ritual continuing months and years later. During the first week, when you perform this ritual each day, you may also begin to sense the strong angelic presence that rests behind the letters of the magick.

Do not be put off by the ritual's simplicity. You may think more ceremony or imagery is required. It might seem wise to add some chants, a banishing, something to raise energy, and so on. I know many people will insist on such embellishments, but I always think back to what the angels told John Dee. The more he asked about details and instructions, the more they told him that the magick was already there. He only had to use it. The magick you need is presented in these pages, and I urge you to use it without complication.

You can perform the ritual at any time of day or night, and in any location that feels suitable. You do not need to wear special clothes or prepare in any way, although you may want to spend a few minutes learning how to pronounce the words. That will make you more relaxed when you come to work on the ritual.

Find a place where you will be at ease, without being disturbed. If you are disturbed, start again when you find a good opportunity. Assume a comfortable position, sitting or standing. Remind

yourself that you are not reading a book but working with mighty angelic forces. Let yourself feel fortunate to have this magickal opportunity. Look forward to connecting with the energies of the magick.

Take a few moments to perform the daily practice. Wherever you are, look at your surroundings. Even if this place is familiar and dull, look for the beauty. Already, you may sense the power of the magick reaching back in time to affect you, increasing your perception.

Be open to experience, but do not try to force anything to happen. Look at *The Nalvage Sigil* for a moment. It appears at the end of this chapter. You do not need to study the letters or examine the sigil. Look at the white space within the outer circle, and think of it as white light. Know that the lines and letters are a code that opens a gateway to angelic power. You can rest your gaze on any part of the sigil, or let it drift around. In doing this, you allow the magick to move within you.

Now speak the words beneath the sigil, out loud. As you do so, keep glancing back to the sigil after each line. If you get a pronunciation 'wrong', do not worry, but say it as best you can and continue. Focus on anything you feel. You may sense a warmth or a tingling as you say the words. You may feel something peaceful or a sense of potential. Whatever you feel, notice that feeling.

If you feel nothing and that you're just saying words, that's fine too, and it happens that way for many people. It still works. Whether you feel it or not, the energy of change has been generated by your work with the sigil, and your choice to speak these words. Accept that you have summoned this magickal energy.

You now offer this energy, this power of magick, to the world, to enrich all of humanity. The power of this magick is to improve perception, so imagine how much better it would be if *everybody* could see clearly. If *everybody* could see behind the veil of hate, fear, and loneliness, if *everybody* could sense their potential, the world would be a better place. Even if you are the sort of person that believes some people are evil and should be punished, put that aside during the ritual. Act as the angels would, by seeking to improve *all* people. As I have stated, this is only an act of imagination, but it is vital. Only by making this offering, by sharing the power, are you able to receive anything from this work.

How do you imagine giving a feeling, or a power, or some energy you can't even feel, to all of humanity? Keep it simple. After distributing this magick to volunteers, we found this was an area where people became far too worried about the power of their imagination, too concerned that they weren't doing it right, and too intent on creating a grand visualisation of energy pouring through the solar system, or entering billions of souls. None of these extra tricks help. In fact, it should be kept much simpler.

All you need to do is make a simple gesture, and know that in doing so, you offer the energy to all of humanity. Put one hand over your chest, and then move your hand away from your body, palm facing upward, as though you are saying 'Here, take this, it's for you.' This is a relaxed and natural gesture; nothing too formal, and not something you need to overthink. You don't need to picture all the souls on earth. You *know* it is for everybody, and that is enough. By making the gesture, you make the offering, and this is an act of giving all that magickal energy to the world. You can think the phrase, 'Here, take this, it's for you,' if it helps, or something more grandiose, such as 'I offer this power to the world.' If you prefer not to use words, that is fine.

Don't worry about giving up the energy you have summoned. You will never feel drained, diminished, or any sense of loss when you do this. If you feel anything at all, it will be that the power grows within you and that no matter how you try, it cannot all be given away.

You may feel a sense of generosity or altruism. It's like that moment when you've spent four

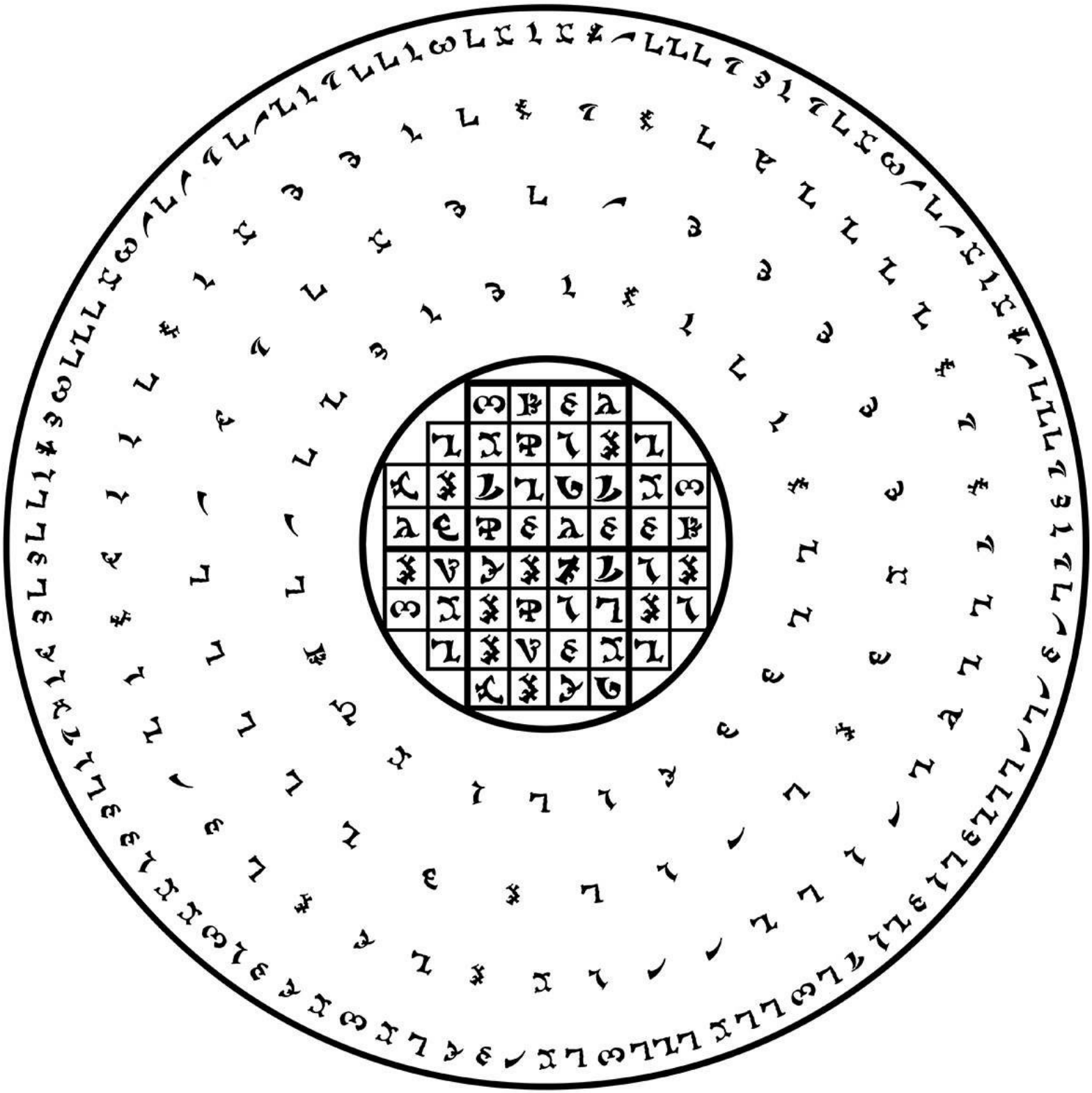
hours cooking a beautiful dinner and the joy you feel as you serve it up to your loved ones. You get more joy from sharing and giving than you ever could from receiving. In this moment of magickal offering, you may feel the pleasure of giving. If so, enjoy it. If not, don't worry.

What if you feel nothing at all at any point during the ritual? Many people don't. They say the words, they try to believe, but nothing happens, and it all feels a bit empty. This is a challenge, but it's one you should accept. The challenge is to know that your intention to do this, the act of performing the magick, and the gesture you have made, will all work whether you feel anything or not. Accept this as the truth, and it works. If you wait for the magick to prove itself with sensations, it may never do so. Some people will feel intense energy during the rituals, while others will see light, or sense huge landscapes and hear heavenly noises. Most will feel, see, and hear nothing, and it takes an act of will to decide that this is real, that the magick has worked. Do that, and you complete the reality of your ritual.

There is no ending to the ritual and no need to close it down and forget about it, as you would do with other forms of magick. You can go back to doing anything else you like, or you may choose to enjoy the moment, to experiment gently with your perception, observing the beauty around you. If nothing happens or nothing is different, show no concern. If you sense a change, enjoy that feeling.

The sigil appears on the following page, and my final recommendation is to be easy with yourself. Do not aim for perfection. The angelic codes are so powerful that things will begin to happen, changes will come, and inner shifts will occur, if you intend to perform the magick as well as you can.

The Nalvage Sigil



Iad, Iad, Iad
Urch, Iad ser osf
Sach, Iad sor gru
Lang, Iad bab zna
Luah, Iad moz zir

The Ritual of The Angels

The following instructions are used for the next eighteen rituals, calling to angels that are associated with the Watchtower Tables. The angels are classified in the following groups:

The Angels of Transformation
The Angels of Transportation
The Angels of Secrets
The Angels of Conjoining Natural Substances
The Angels of Healing and Medicine
The Angels of Metals and Precious Stones
The Angels of Mechanical Arts

I have abbreviated these classifications to be as simple as possible. Instead of writing The Angels of Conjoining Natural Substances, I will describe an Angel of Conjoining, and I call the Angels of Mechanical Arts the Angels of Arts. This is for the sake of brevity and also because I believe that the classifications are already a simplification. You might think these classifications are an excellent guide to the angels' abilities, but we have found they do little to illuminate the angels' true powers. The angels have many other abilities, especially when called in combination with one another.

An Angel of Secrets does not only keep or reveal secrets, but may be able to assist with hidden knowledge, inner truths, and insights into the future that would be impossible to obtain in other ways. An Angel of Conjoining Natural Substances can be employed to make mental and spiritual connections, to assist with learning, and to improve imagination. The Angels of Transportation have powers associated with transformation and insight and are more concerned with changing one reality to another than they are about travel. I am sure you can imagine that Angels of Metals and Angels of Arts are not merely connected to mundane tasks to do with metalwork and engineering. In addition, when the forces of the angels are combined, new powers arise which go far beyond any current classification.

Each sigil displays one of the Watchtower Tables, taken from *The Great Table of The Earth*. Around this, you will see there are four words. The uppermost word is an Enochian Name of God. The other three words are Enochian angel names. Four Divine names used to call the angels are also embedded within the sigil. Sometimes, the Divine Names appear to be anagrams or extensions of the angel names. The Divine Name Aanaa, for example, is used with the angel name Aana.

I could continue to explain the structure of this magick but believe you have sufficient information to begin the work, should you choose. What follows is similar to the description for Ritual One but contains a little more detail relevant to these angel rituals.

This is how you perform a ritual:

1. Each ritual should be performed once a day for seven consecutive days. As discussed elsewhere, this guideline is open to wide interpretation and variation, according to your needs and intuition. In general, however, aim to perform the ritual once a day for seven days. There is never a need to perform the ritual more than once a day, although doing so would bring no harm. If you feel a desire to work with one ritual for more than seven days, you can keep going, but I believe that after

eleven or more days you will inevitably have connected with the full potential of the ritual. At that point, it would be wise to take a break or move on to the next ritual.

2. You can perform the ritual at any time of day or night. You do not need to wear special clothes or prepare in any way. You can work in any location that feels suitable but aim for a private place where you can feel at ease, without the risk of being disturbed. If you are disturbed, nothing bad will happen, but you will probably lose focus and need to start again. You can sit, stand, or assume any comfortable position. I don't recommend slouching, because the magick requires some degree of attention, but you don't need to make yourself uncomfortably formal or rigid. As you approach the ritual, know that this is a special time for you. You are not just reading from a book but connecting to the mightiest forces. Know that you are fortunate to have the opportunity to work with this ritual. It's vital that you look forward to connecting with the energies of the magick.

3. Be open to the fact that anything may happen, and often, nothing obvious will happen at all. You may perform the whole ritual without feeling anything, and that is fine. The actions of performing the ritual are all that's required of you, so don't assume that you need to feel anything, or that the energies you send out need to be strong. If it just feels like you're pretending or faking it, that is fine. A lot of magick starts that way, and things begin to happen. By doing the magick, you are being the magick, and there is nothing more authentic than that. Also be aware that you may experience strange sensations, and even visions, extremely powerful awareness of a presence, and other apparently supernatural effects, from time to time. Some people will never feel anything unusual, while others will sense a power or energy from the moment they open the book. A few will get occasional glimpses of this power. Remember that these effects are only a sign of your personality blending with the magick and do not affect or indicate the nature of the results either way. If you never feel anything strange or supernatural, it will still work.

4. The ritual begins without any formal ceremony when you open the book to the appropriate page with the intention to perform the ritual. If you are using the paperback, the ideas, words, and all the information you need will be visible at the same time as the sigil. If you are using the eBook move forward by one page so you can look at the relevant sigil for a few moments, and then come back to the text. It's a way of letting your subconscious mind retain the sigil and associate it with the words you are about to read. There's no need to study or scan the sigil, and a quick glance is enough. Now is a good time to become familiar with the pronunciations required for this ritual if you haven't already done so. Remember that your choice of pronunciation will work, but still take the time to become familiar with this choice, so that you will feel at ease when speaking the words. You can learn the pronunciation hours or days before if that's preferable, or it can be left to the last moment.

5. You're now ready to read the foundational ideas. Underneath the words 'The Foundation', you find a brief description of the ideas that empower this particular aspect of the magick. They appear to be fairly conventional ideas about success but are truly fundamental to this process. Reading these words *is* a part of the ritual. The first paragraph gives an overview and the second paragraph gives you an idea of what you should think about.

In Ritual Four, for example, one of the ideas in the opening paragraph is 'Worrying about obtaining a goal can separate you from potential opportunities.' And then in the second paragraph you are urged to 'Think about how your success could be improved if you were free of worry.'

You will notice that when working with paragraph two, you think about your own life, your own success, and changes that can happen to *you*. Although you will offer the energy of the ritual to the whole world, you generate that energy by contemplating the magick improving your life.

When you read the foundational ideas, you are doing nothing more than contemplating the ideas and then thinking about how they could apply to you. You might do this visually, in words, by asking yourself questions, or in an abstract manner. Whatever the style of contemplation you use in everyday life, that's what you do here. The only difference is that you attempt to keep your focus on the ideas rather than daydreaming and musing your way into other thoughts.

You only need to spend two minutes doing this, but you may find you want to spend longer. If you find yourself thinking about the ideas when you read the first paragraph, that's fine. The second paragraph is there to stimulate your thought, so that you aren't left in the dark, wondering how you're meant to process this information. Remember that the magick works backwards in time, so you may find you get deeper insights than normal just from reading these words. That's because the seven days of ritual work all feed energy into this moment where you contemplate the ideas.

Even though you will repeat each ritual seven times, you should read all these words and go through the process of thinking about how the ideas apply, each time.

6. Don't worry about whether you've done enough thinking, or whether you've done it right. If you've thought about the ideas as instructed, that's enough, and there are no right or wrong ways to think. You now look at the sigil for a moment, not trying to understand it or feel anything. You are letting all the letters enter your subconscious mind. Gaze at the white space in the sigil for a few moments knowing that the letters rise from the white of the background and become a part of you.

7. Consider again, just for a moment, the power that this ritual can bring. Whatever you thought about after reading The Foundation will have given you a sense of this power. Contemplate it briefly.

8. You now speak the phrase written below the sigil. The structure is identical for each ritual, but the names vary. In Ritual Two, the phrase is:

'Pdoce. Pdoce. Pdoce. By the power of Pziza, Sioda, and Adopa, I call on the mighty angels, Aziz, Diom, and Opad. Aziz, Aziz, Aziz. Diom, Diom, Diom. Opad, Opad, Opad.'

Pdoce is the Name of God that appears at the top of the sigil, and you say it three times to initiate the magick. You then call on the power of three Divine Names, and here they are Pziza, Sioda, and Adopa. This is followed by a call to the angels Aziz, Diom, and Opad. Having spoken each name once, you then repeat each name three times, as shown. You can say the names quietly or chant them, but know that as you say the names, the power of the ritual manifests within you. As always, you may feel strong sensations, and see visions, or nothing at all may happen. Whatever the case, decide that the ritual has worked, and you are now imbued with the power of the magick.

9. Make your offering to humanity. As with Ritual One, imagine how much better it would be if everybody could have this power. You have understood how this power could improve your life. You've spent a few moments imagining what this power would feel like to you. By doing this, and by saying the words of the ritual, you have raised this power. Now you offer that power to everybody else. Place one hand on your chest, then move it outward in a gesture of offering, thinking or feeling that this is your gift to the world. Whatever magick you have accessed through this ritual, and

whatever power has been raised, you now share that with all of humanity, seeking nothing for yourself. Stray thoughts about what you want cannot damage this. Just try to keep your focus on that generous feeling of giving the magick away.

10. As with Ritual One, there is no formal ending, and you may choose to put the book away, or you may gaze at the sigil while thinking about the foundational ideas. You might find immediate inspiration and begin to act on it, or you may feel that nothing much has happened. Trust that the magick is in motion.

You use these instructions for Rituals Two to Nineteen, which appear on the following pages.

Ritual Two – Clarity

The Foundation

There is immense power to be found in making a decision (because actions flow on from decisions), but an authentic decision can only be made when you have clarity. This is true for all the minor and daily decisions that shape your existence, and for the major decisions that guide you toward success. Clarity can come from many sources, including intuition, logic, and rumination, but in this ritual, it comes from knowing that you have created a destiny for yourself where you are successful.

Know that somebody who can make clear decisions has the power to create change. Imagine what it would feel like if you could find the clarity to make precise and effective decisions.

The Ritual

Ritual Two is associated with the Watchtower of The North and the First Enochian Key.

Across the top of the sigil is Pdoce, a Name of God.

Pdoce (PED-OH-KAY)

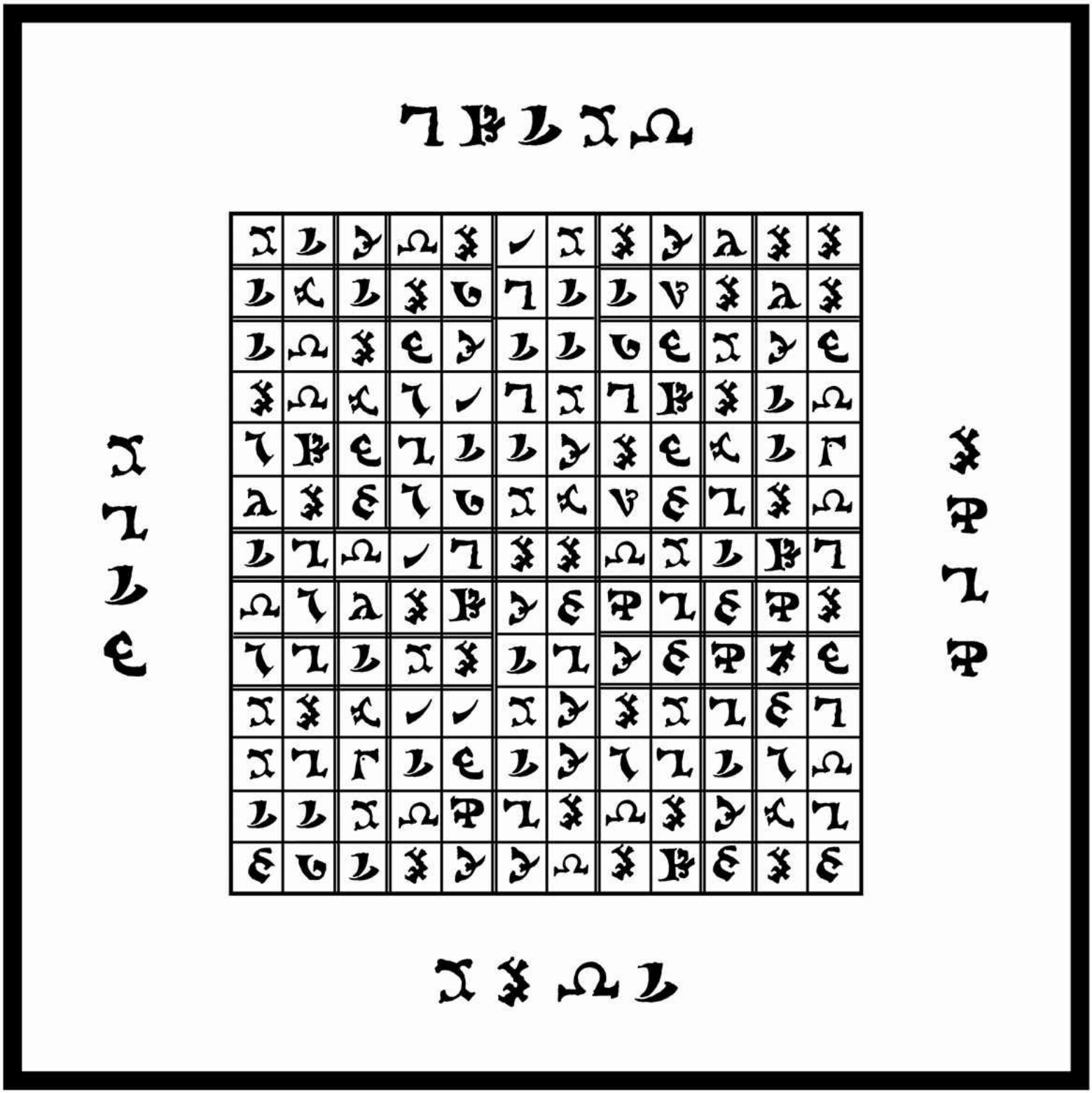
The embedded Divine Names used to empower the angels are Pziza, Sioda, and Adopa.

Pziza (PEZ-EE-ZA)
Sioda (SEE-OH-DA)
Adopa (ADD-OH-PA)

On the right of the sigil is Aziz, an Angel of Secrets.
On the left of the sigil is Diom, an Angel of Transformation.
At the base of the sigil is Opad, an Angel of Conjoining.

Aziz (AZ-IZ)
Diom (DEE-OM)
Opad (OH-PAD)

The Sigil of Ritual Two



‘Pdoce. Pdoce. Pdoce. By the power of Pziza, Sioda, and Adopa, I call on the mighty angels, Aziz, Diom, and Opad. Aziz, Aziz, Aziz. Diom, Diom, Diom. Opad, Opad, Opad.’

Ritual Three – Pathway

The Foundation

One of the skills that aids success is finding the path of least resistance. This doesn't mean you seek an easy way out, but that you use your intuition to find the easiest way to achieve each result or goal. When you choose the right path to a goal, you get there more easily than if you choose a way that is filled with obstacles. When you pursue success, there will always be obstacles and challenges, but you can learn to develop the intuitive ability to avoid the major pitfalls and take the fastest and smoothest pathway to your desired future.

Consider how much easier life would be if you always knew what to do in any given situation. Understand how this ability could save you time, effort, and struggle. Imagine being blessed with the power to sense the path of least resistance.

The Ritual

Ritual Three is associated with the Watchtower of The West and the Second Enochian Key.

Across the top of the sigil is Gaiol, a Name of God.

Gaiol (GAH-EE-OL)

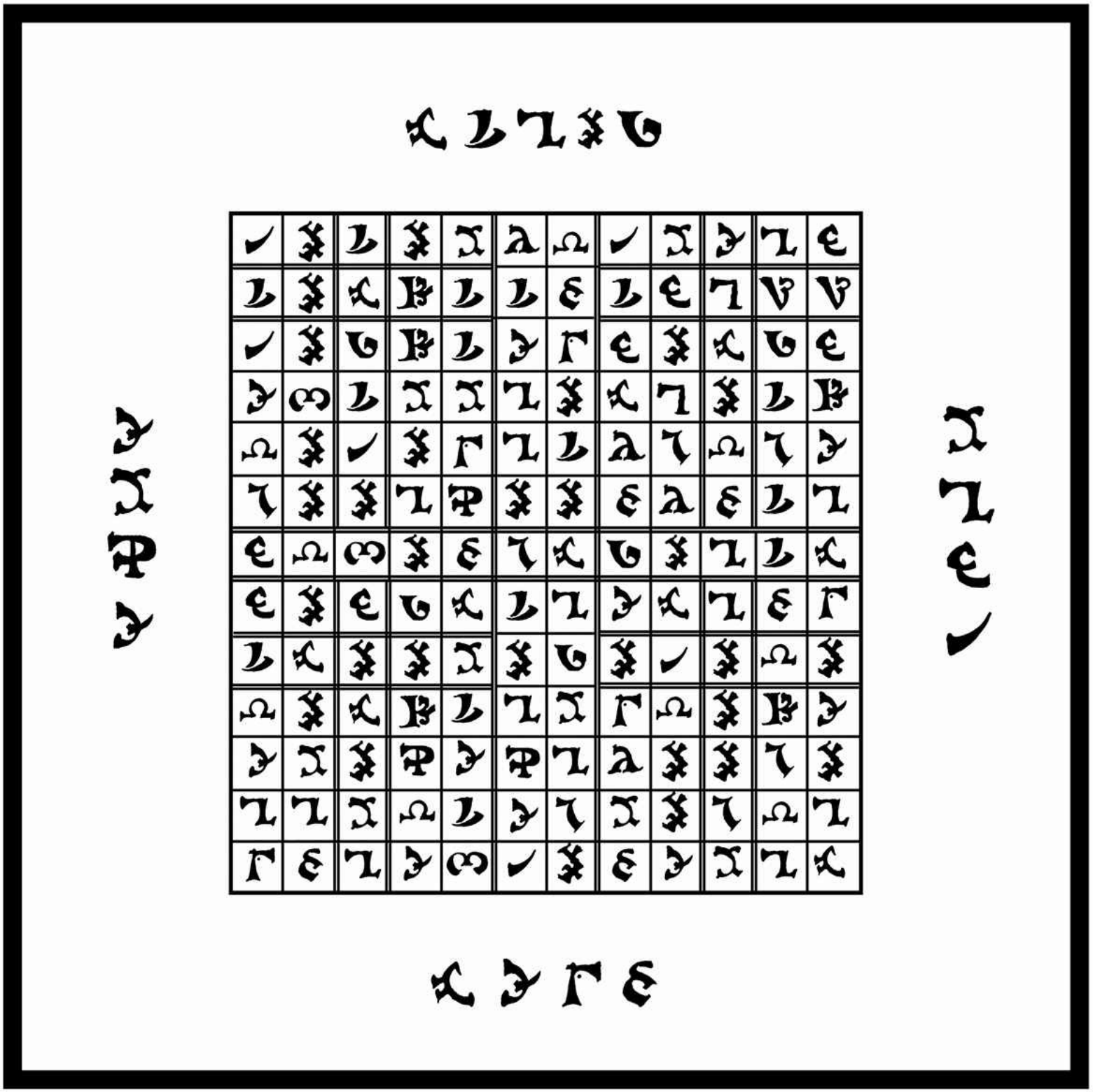
The embedded Divine Names used to empower the angels are Atdim, Olaad, and Pnlrx.

Atdim (AT-DEEM)
Olaad (OH-LAH-ADD)
Pnlrx (PEN-AL-REX)

On the right of the sigil is Dimt, an Angel of Transportation.
On the left of the sigil is Ndzn, an Angel of Transformation.
At the base of the sigil is Rxnl, an Angel of Secrets.

Dimt (DEEMT)
Ndzn (NED-ZEN)
Rxnl (RACKS-EN-ELL)

The Sigil of Ritual Three



‘Gaiol. Gaiol. Gaiol. By the power of Atdim, Olaad, and Pnlrx, I call on the mighty angels, Dimt, Ndzn, and Rxnl. Dimt, Dimt, Dimt. Ndzn, Ndzn, Ndzn. Rxnl, Rxnl, Rxnl.’

Ritual Four – Confidence

The Foundation

Worrying about obtaining a goal can separate you from potential opportunities. Although it is wise to be meticulous and to plan wisely, when this attention to detail is soured by fear, it can stifle your dreams before they are able to emerge. This ritual will encourage you to see reality with a sense of confidence and purpose, so that you learn to trust in the possibility of success. Setbacks will become a part of the journey you are on, rather than signs of doom.

Focus on how your success could be improved if you were free of worry. Imagine how it would feel if you came to trust your intuition and decisions, and how that could free you from fear.

The Ritual

Ritual Four is associated with the Watchtower of The South and the Third Enochian Key.

Across the top of the sigil is Mor, a Name of God.

Mor (MORE)

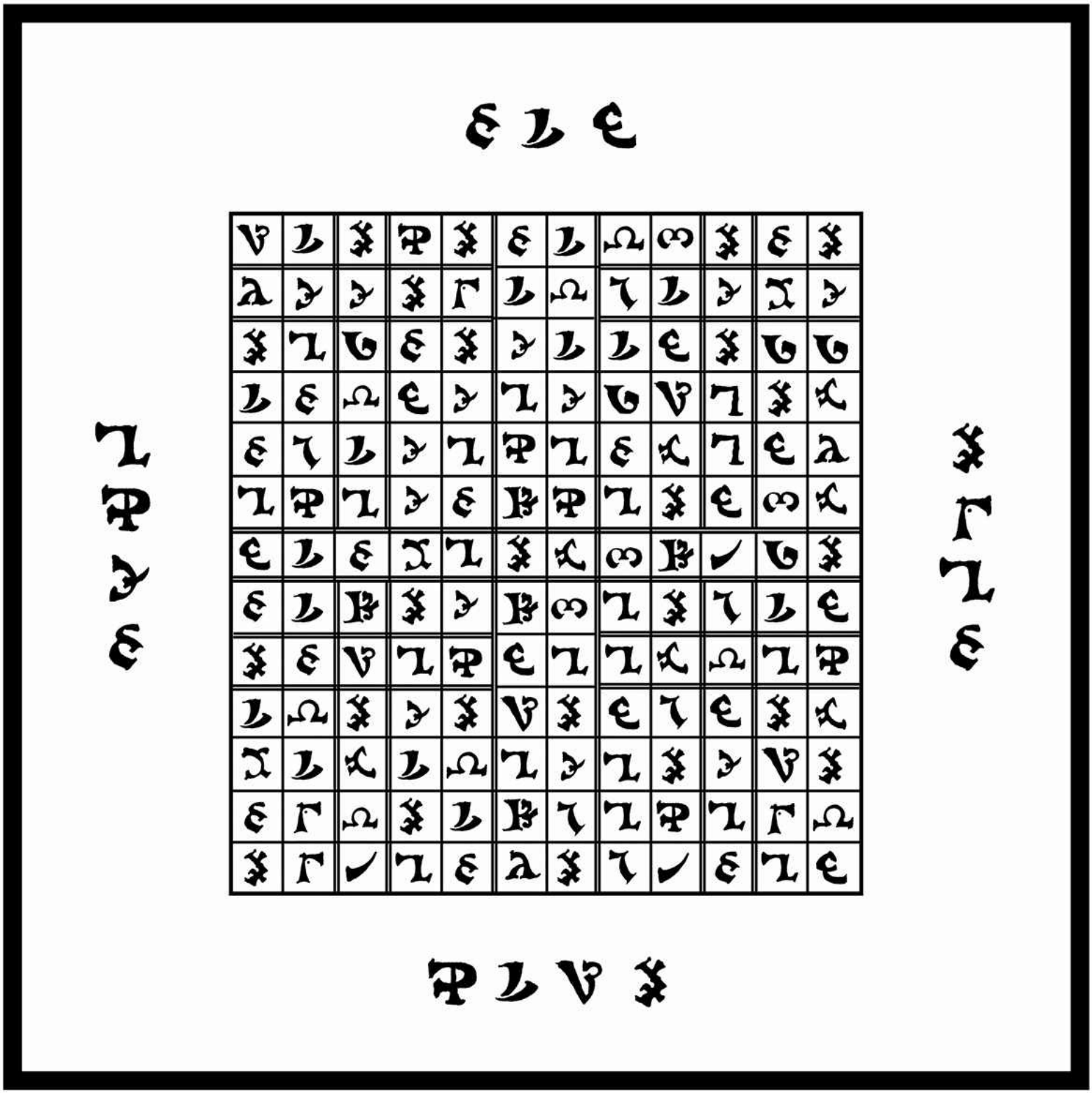
The embedded Divine Names used to empower the angels are Arbiz, Unnax, and Eboza.

Arbiz (ARE-BIZ)
Unnax (UN-AXE)
Eboza (EBB-OH-ZA)

On the right of the sigil is Axir, an Angel of Transformation.
On the left of the sigil is Iznr, an Angel of Healing.
At the base of the sigil is Aboz, an Angel of Conjoining.

Axir (AXE-EAR)
Iznr (IS-NEAR)
Aboz (AB-OZ)

The Sigil of Ritual Four



‘Mor. Mor. Mor. By the power of Arbiz, Unnax, and Eboza, I call on the mighty angels, Axir, Iznr, and Aboz. Axir, Axir, Axir. Iznr, Iznr, Iznr. Aboz, Aboz, Aboz.’

Ritual Five – Desire

The Foundation

There is no destiny laid out before you, and your life is not dictated by fate. Who you are today can change so much in a decade that you may barely recognize yourself. But you may sense that you have a true nature, a core self, and that beneath the shifts and changes of your personality and the current trends and needs of society, there has always been a secret wish, a deep desire, or a certain style of longing. We all have many desires and seek thousands of achievements during a lifetime, but beneath all this, you may sense one underlying need that motivates you. This need is not a sense of emptiness, lack, or frustration, but a confident desire for what you sense is possible for you. Connecting to this core desire may be as easy as remembering what you dreamed of being when you were young. Or it may be that you have never known or even sensed this inner desire, and uncovering it will be a new discovery. When you come to sense this desire, it is a guide that can help you attain what you want. It doesn't determine your fate or force you to accept anything but urges you to be honest about what your soul needs. How you respond to this core desire is how you define success.

Contemplate the times when your wishes felt like easy expectations rather than impossible challenges. Know how empowered you would be if you could sense your core desire.

The Ritual

Ritual Five is associated with the Watchtower of The East and the Fourth Enochian Key.

Across the top of the sigil is Aozpi, a Name of God.

Aozpi (AH-OZ-PEA)

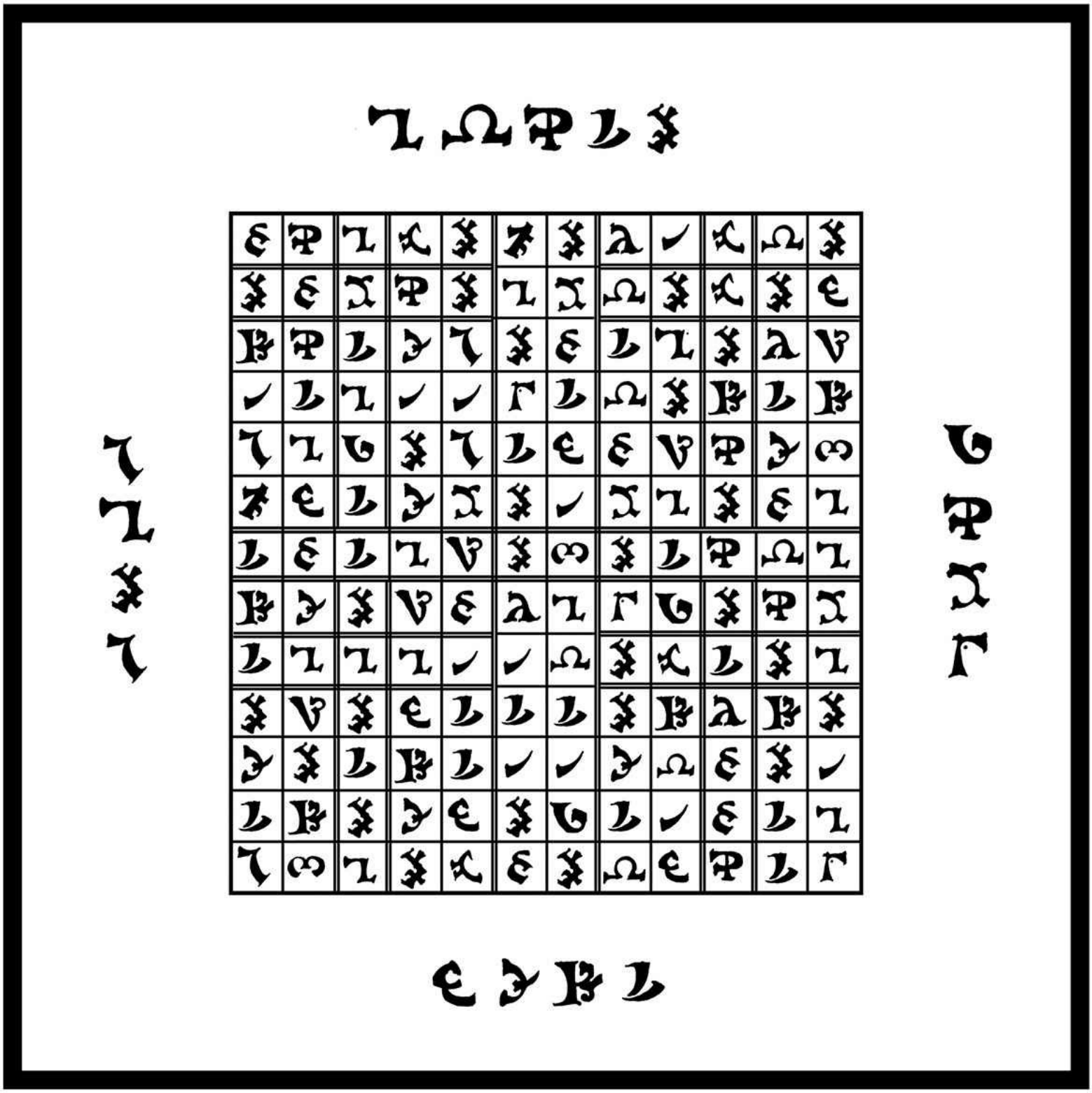
The embedded Divine Names used to empower the angels are Hxgzd, Ardza, and Oiiit.

Hxgzd (HACKS-GEZD)
Ardza (ARD-ZA)
Oiiit (OH-EE-EAT)

On the right of the sigil is Gzdx, an Angel of Secrets.
On the left of the sigil is Sias, an Angel of Healing.
At the base of the sigil is Ocnm, an Angel of Transformation.

Gzdx (GEZ-DAX)
Sias (SEE-AZ)
Ocnm (OCK-NEM)

The Sigil of Ritual Five



‘Aozpi. Aozpi. Aozpi. By the power of Hxgzd, Ardza, and Oiiit, I call on the mighty angels, Gzdx, Sias, and Ocnm. Gzdx, Gzdx, Gzdx. Sias, Sias, Sias. Ocnm, Ocnm, Ocnm.’

Ritual Six – Development

The Foundation

Success comes when you learn to develop and use your skills and talents. Running a company requires as much creative talent as writing a novel. It's just a different kind of talent. Your success will be built upon your talent or a range of unique skills, and it is your responsibility to commit to learning, developing, and becoming an expert. If you aren't even aware of or certain of your talents at this stage, you only need to commit to the idea of discovering your talents. If you are in the early stages of a career, you may feel an enthusiastic drive toward this commitment, but it is just as important when you've been working for twenty years. When you believe you have gained all the expertise you need, you are probably ready to begin learning all over again, reaching a level you never knew possible. Approaching your talent with a level of reverence and commitment is important. If you aren't the best that you can be, developing your talent as fully as is possible, you will be at a disadvantage. There will always be somebody else willing to become the best. If you want to succeed, aim to be the best that you can be. It sounds obvious to say you need to be good at something to succeed, but many people neglect this and hope they will be successful because they try. The power of this ritual enables you to sense and appreciate your talents, developing them so that they can be continually improved and expressed.

Know that you are talented, and imagine how good it would feel to develop your talents to an extreme level. Think about how much easier success would become if you were an expert. Know that developing your talents will never be beyond your abilities.

The Ritual

Ritual Six is associated with the Watchtower of The North and the Fifth Enochian Key.

Across the top of the sigil is Oip, a Name of God.

Oip (OH-EEP)

The embedded Divine Names used to empower the angels are Ppsac, Adopa, and Obava.

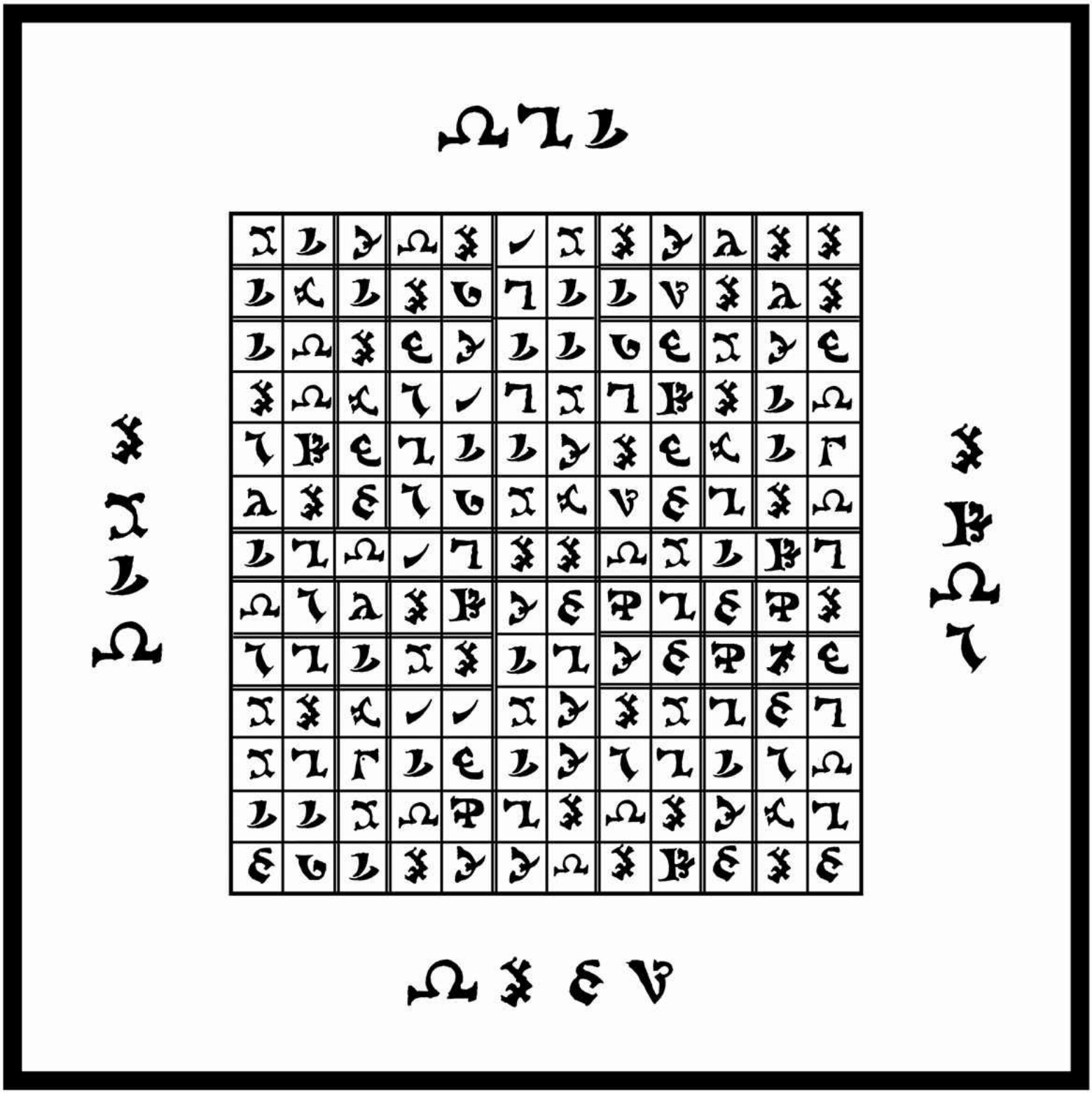
Ppsac (PEP-SACK)
Adopa (ADD-OH-PA)
Obava (OBA-VAY)

On the right of the sigil is Acps, an Angel of Arts.
On the left of the sigil is Adop, an Angel of Conjoining.
At the base of the sigil is Brap, an Angel of Metals.

Acps (ACK-EPS)
Adop (ADD-OP)

Brap (BRAP)

The Sigil of Ritual Six



‘Oip. Oip. Oip. By the power of Ppsac, Adopa, and Obava, I call on the mighty angels, Acps, Adop, and Brap. Acps, Acps, Acps. Adop, Adop, Adop. Brap, Brap, Brap.’

Ritual Seven – Becoming

The Foundation

Becoming successful is about becoming at one with the dreams and desires that feel right for you. The magick in this book continually refines this process. Finding a world where you feel at peace, while also inspired to act, is an essential aspect of becoming complete. The world you discover will be something that feels familiar and yet new at the same time. You may already have a strong idea of what the world is. If you're a writer, you may love the isolation of writing, as well as meeting other writers in the community. If you're a pilot, you will love every moment of preparation and calculation just as much as you love lifting away from the ground. If you're working in the film industry, you'll be at ease with the competition, the lack of certainty, the complex relationships, the financial planning, and the bizarre personalities, just as much as you love framing a shot. Stumbling into a world where you feel ill at ease, where the problems feel oppressive or depressing, is a sign that you've directed your talent into the wrong place. You need to find a world, an environment, or a culture, where it feels good (even though it may be competitive and demanding) to express your talent.

Think about the sort of world you want to live in. If you can imagine where you want to be, enjoy picturing yourself as part of that world. If you have no idea what you want to do yet and are still searching, imagine how good it would feel to be excited and at ease in a place that recognised you and your abilities. Know that when you find your place in the world, a place that feels destined but that you have chosen, success is an almost inevitable biproduct of your presence.

The Ritual

Ritual Seven is associated with the Watchtower of The West and the Sixth Enochian Key.

Across the top of the sigil is Mph, a Name of God.

Mph (MEP-AH)

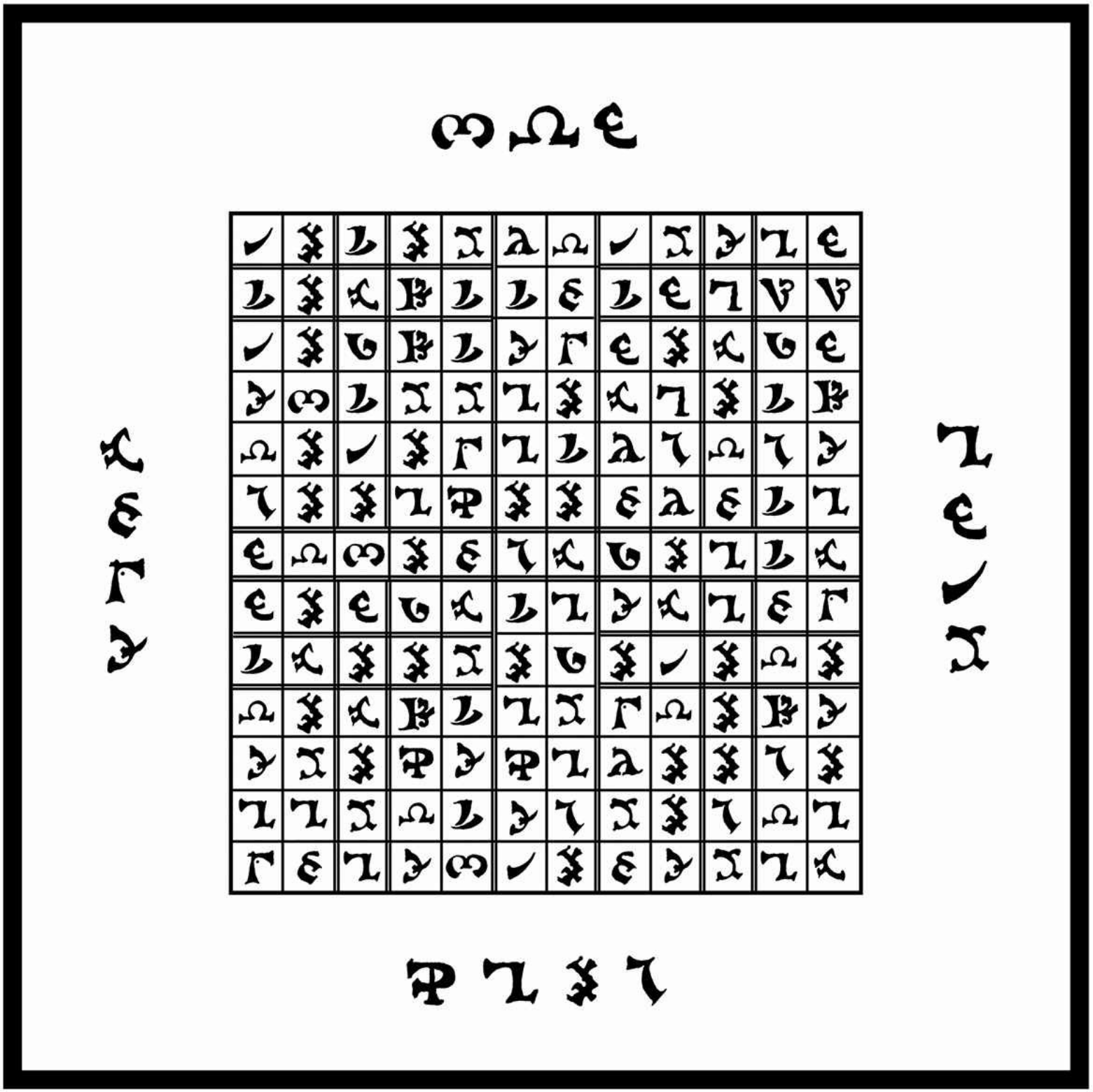
The embedded Divine Names used to empower the angels are Atdim, Pnlrx, and Oalco.

Atdim (AT-DEEM)
Pnlrx (PEN-AL-REX)
Oalco (OH-AL-CO)

On the right of the sigil is Imtd, an Angel of Transportation.
On the left of the sigil is Lrxn, an Angel of Secrets.
At the base of the sigil is Saiz, an Angel of Healing.

Imtd (IM-TED)
Lrxn (LUR-AXE-AN)
Saiz (SAH-EASE)

The Sigil of Ritual Seven



‘Mph. Mph. Mph. By the power of Atdim, Pnlrx, and Oalco, I call on the mighty angels, Imtd, Lrxn, and Saiz. Imtd, Imtd, Imtd. Lrxn, Lrxn, Lrxn. Saiz, Saiz, Saiz.’

Ritual Eight – Undertaking

The Foundation

Procrastination is a problem that can cause the most talented people to miss out on success. As you get closer to your goal, you may find there are more ways to waste time, to avoid real work, to resist the pull of success. Even if you are extremely busy and overworked, you can procrastinate by avoiding the work that makes a difference. Procrastination often arises from an unwillingness to commit to the experience of work because you fear failure. Even if you feel immune to this at present, be aware that some of the most talented people have found themselves trapped in a cycle of procrastination at some point. Using this magick, you can break such a cycle or prevent one arising in the future. Procrastination can be overt and obvious, but when you look at how you use your time, it can be alarming to discover that procrastination can also be a subtle beast. When you waste too much time answering emails or dealing with details, your meaningful time erodes. Wasting half an hour a day is the equivalent to throwing away two whole working years of your life. Waste more time and you throw away more years. The purpose of this ritual is to bring your attention back to your dream of success as a fearless undertaking, a commitment that motivates you, so that you work with ease and efficiency, deal with trivial tasks rapidly, and choose to commit to your work without procrastination.

Imagine a life without procrastination, where you are so at ease with your work that you feel no resistance. Know how empowering it would be to use your time well.

The Ritual

Ritual Eight is associated with the Watchtower of The South and the Seventh Enochian Key.

Across the top of the sigil is Hctga, a Name of God.

Hctga (HECK-TEGA)

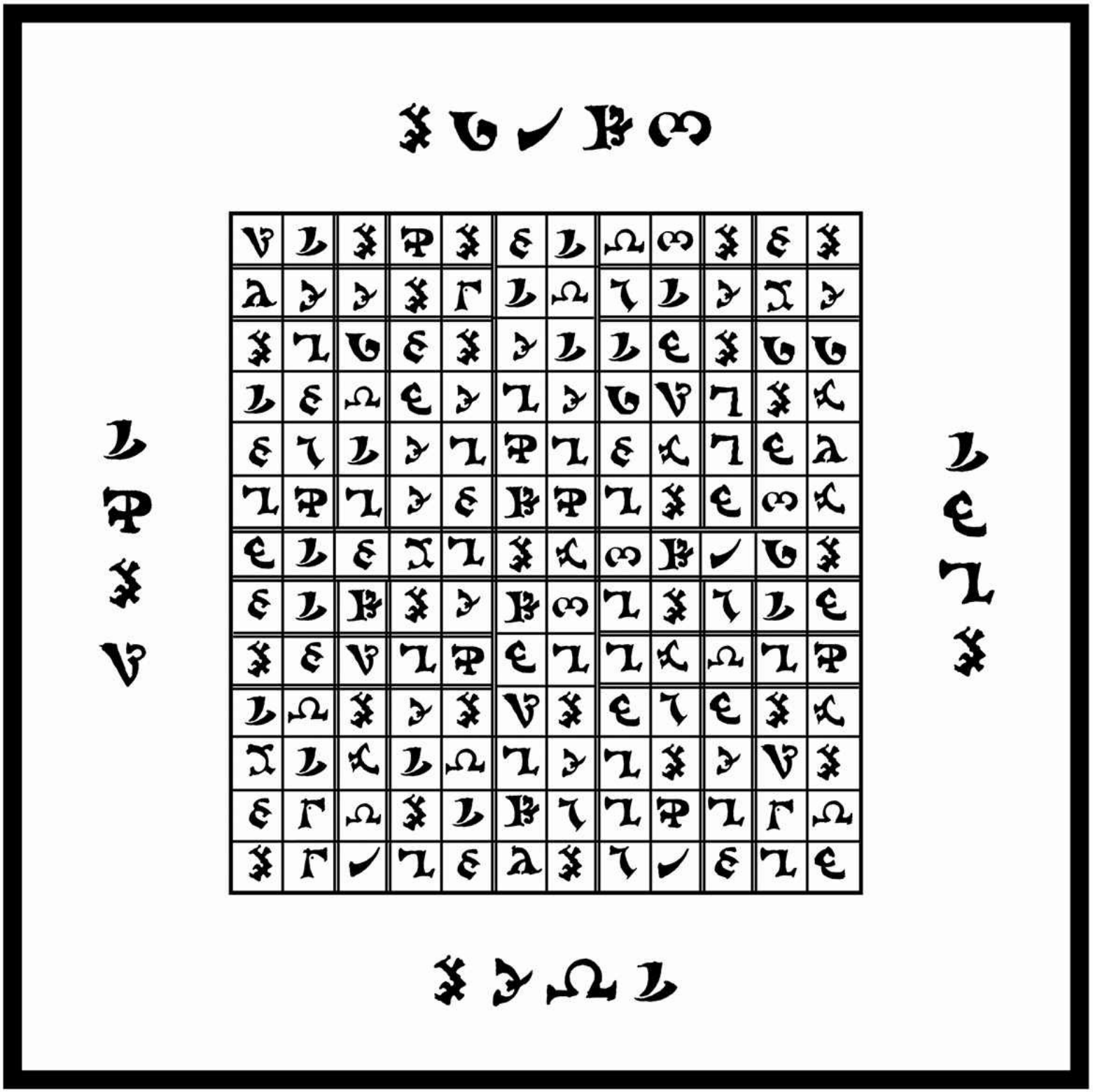
The embedded Divine Names used to empower the angels are Hiaom, Eboza, and Arbiz.

Hiaom (HE-AH-OM)
Eboza (EBB-OH-ZA)
Arbiz (ARE-BIZ)

On the right of the sigil is Omia, an Angel of Secrets.
On the left of the sigil is Ozab, an Angel of Conjoining.
At the base of the sigil is Opna, an Angel of Transformation.

Omia (OM-EE-AH)
Ozab (OZ-AB)
Opna (OP-NA)

The Sigil of Ritual Eight



‘Hctga. Hctga. Hctga. By the power of Hiaom, Eboza, and Arbiz, I call on the mighty angels, Omia, Ozab, and Opna. Omia, Omia, Omia. Ozab, Ozab, Ozab. Opna, Opna, Opna.’

Ritual Nine – Boundary

The Foundation

Your potential for success is sometimes limited by your routine patterns of thought, expectation, and belief. When you are able to break these patterns at significant moments, you cross over the boundary from ordinary life to a more fluid existence. By doing, seeing, thinking, or feeling differently about something, you become open to greater potential. Although it may not sound like much, breaking free of your habitual thoughts and perceptions, builds on all that you've done before, and all that follows, to improve your ability to find creative solutions, imagine new ideas, and even to attract better luck. The ritual helps you to see and think in new ways at appropriate moments.

Consider how often you need a lucky break, and imagine how good it would be if breaking out of your habitual thoughts could improve your luck. Think about making reality more malleable by crossing the boundary from ordinary thought to something more imaginative. Know that with the power to cross the boundary of habit, there is great power to attract improved fortune.

The Ritual

Ritual Nine is associated with the Watchtower of The East and the Eighth Enochian Key.

Across the top of the sigil is Oro, a Name of God.

Oro (OR-OH)

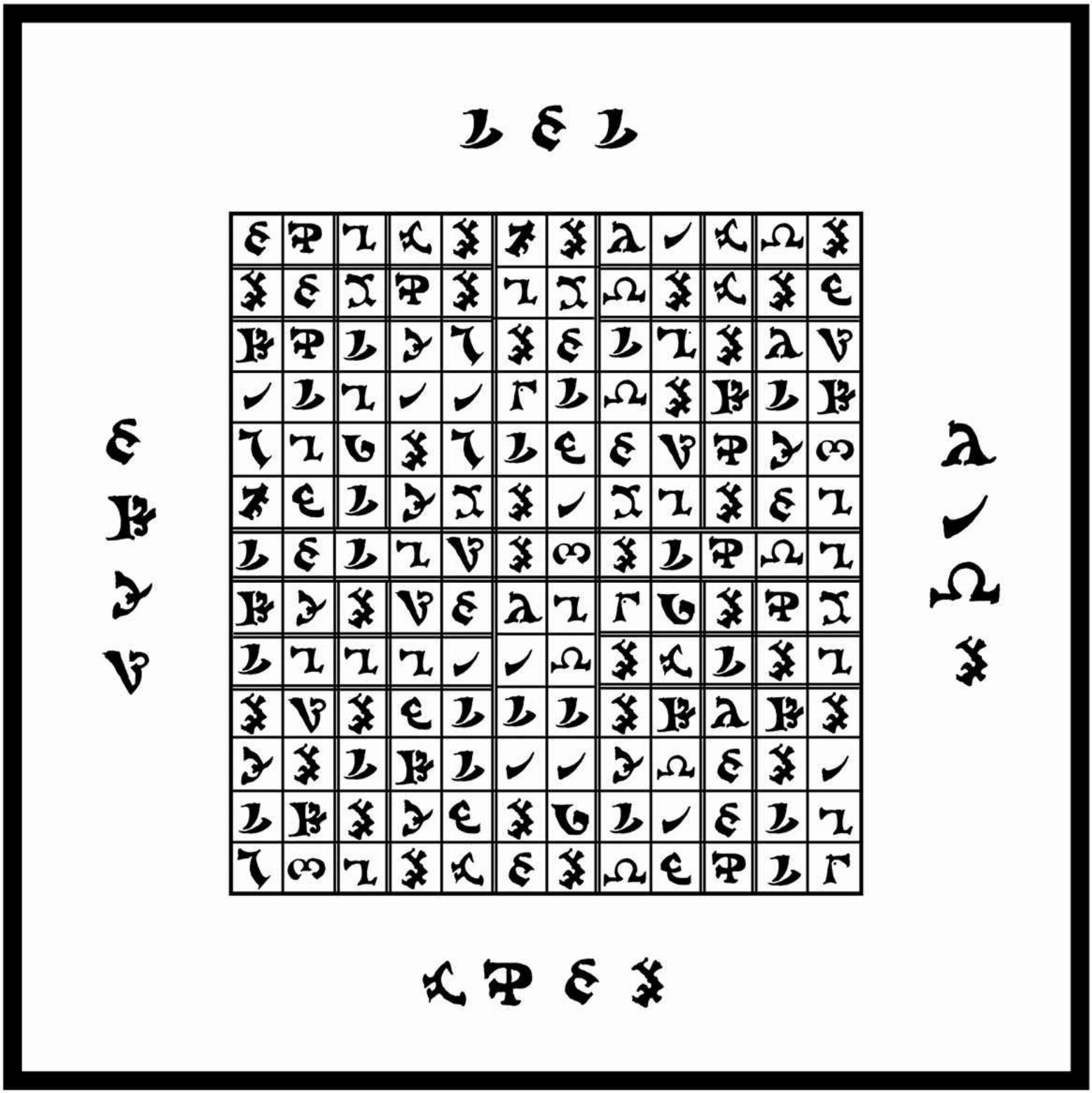
The embedded Divine Names used to empower the angels are Eutpa, Hcnbr, and Erzla.

Eutpa (EE-OOT-PA)
Hcnbr (HECK-AN-BER)
Erzla (ERZ-LA)

On the right of the sigil is Utpa, an Angel of Transportation.
On the left of the sigil is Rcnb, an Angel of Arts.
At the base of the sigil is Arzl, an Angel of Conjoining.

Utpa (OOT-PA)
Rcnb (RECK-ANB)
Arzl (ARE-ZELL)

The Sigil of Ritual Nine



‘Oro. Oro. Oro. By the power of Eutpa, Hcnbr, and Erzla, I call on the mighty angels, Utpa, Rcnb, and Arzl. Utpa, Utpa, Utpa. Rcnb, Rcnb, Rcnb. Arzl, Arzl, Arzl.’

Ritual Ten – Imagination

The Foundation

Imagination is an embodiment of desire, and it can also provide you with a solution or a pathway to your desire. Your imagination does not just create dreams as distracting entertainment but offers you ways to achieve those dreams. Although some people claim they cannot imagine, functioning in this world without imagination would be impossible. When you are hungry, you desire food, and so you imagine eating, and then you seek and find food. This minor act of imagination leads to a practical solution; you get a meal. When living a life of magick, your imagination becomes a more flexible tool, a cauldron of possibility. The purpose of this ritual is to empower your imagination so that you are able to see the immense possibilities that await you and explore the various solutions and pathways that can take you there.

Know that a strong imagination is an essential tool that refines your dreams and guides you toward them. Think about how much easier it would be to achieve success if you were blessed with the power of inspired imagination.

The Ritual

Ritual Ten is associated with the Watchtower of The North and the Ninth Enochian Key.

Across the top of the sigil is Pdoce, a Name of God.

Pdoce (PED-OH-KAY)

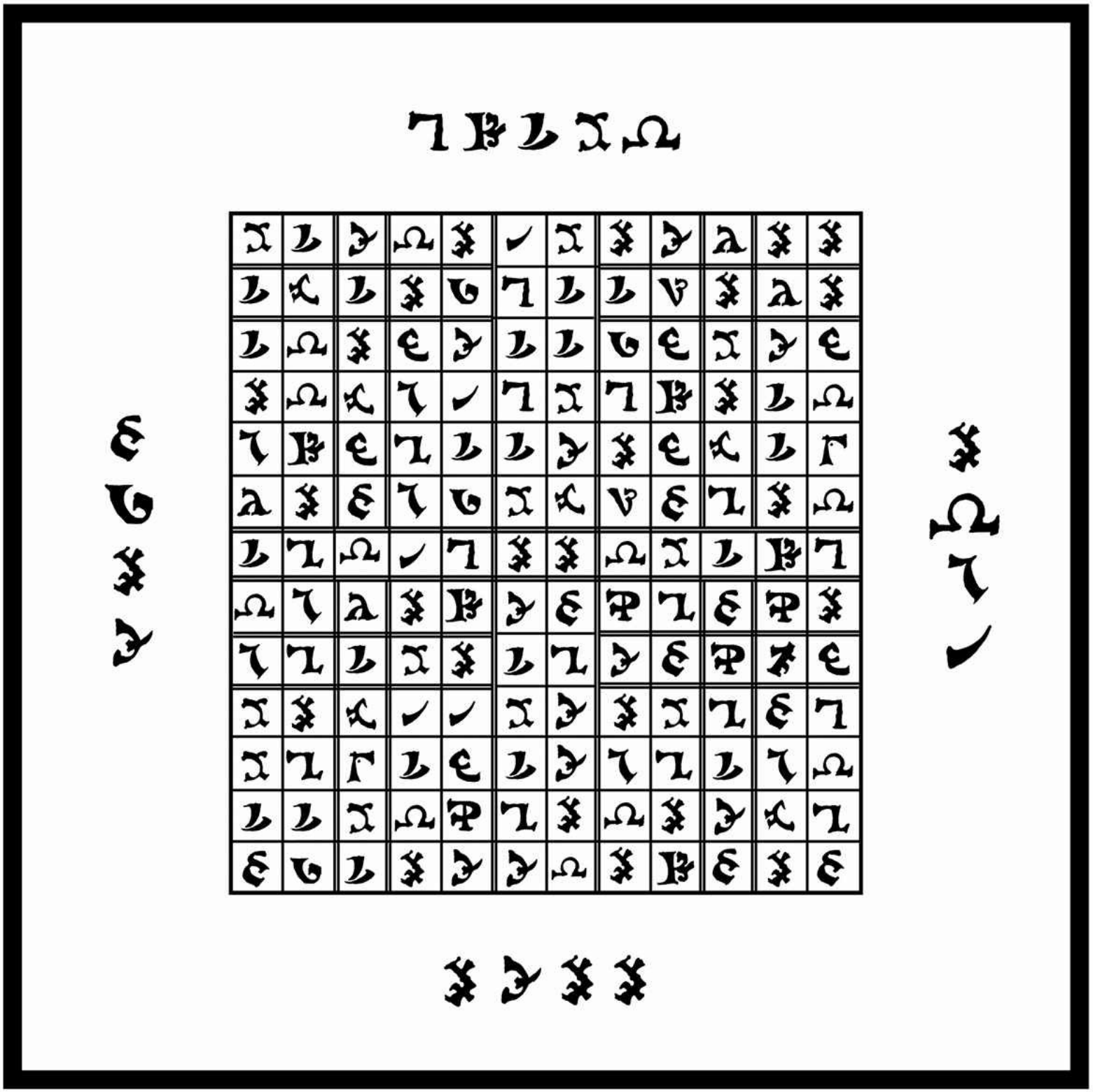
The embedded Divine Names used to empower the angels are Oloag, Sioda, and Aanaa.

Oloag (OLL-OH-AG)
Sioda (SEE-OH-DA)
Aanaa (AH-ANNA-AH)

On the right of the sigil is Apst, an Angel of Healing.
On the left of the sigil is Rgan, an Angel of Transformation.
At the base of the sigil is Aana, an Angel of Transportation.

Apst (APST)
Rgan (RAG-AN)
Aana (AH-AN-AH)

The Sigil of Ritual Ten



‘Pdoce. Pdoce. Pdoce. By the power of Oloag, Sioda, and Aanaa, I call on the mighty angels, Apst, Rgan, and Aana. Apst, Apst, Apst. Rgan, Rgan, Rgan. Aana, Aana, Aana.’

Ritual Eleven – Collective

The Foundation

People love the image of a lone genius, creating in isolation, but the reality is that you cannot be successful without interaction, and the support of experts who can help bring your vision into the world. Even the most isolated novelist cannot find success without a trusted team of editors, publishers, publicists, lawyers, accountants, and perhaps more importantly, trusted peers and inspiring friends. Whatever work you do, and however you seek success, you will make faster and more lasting progress if you surround yourself with skillful peers, established experts, and people who want success for you as much as you do. Finding these people can be a challenge, especially when you are trying to work out who can be trusted, and this ritual helps bring this collective of people into your life. You will need to refine your connections throughout your life, but your first task is to become open to other people, to find the people you can trust, who can inspire you, and even those who can teach you to be better at what you do. This might manifest as simple teambuilding and engaging the services of useful assistants, but it can become much deeper, with you developing a network of essential peers and supporters. For some, connections like this are an ordinary part of life, and this magick will help make them more stable and productive. For others, isolation is preferred, and the magick will encourage you to begin establishing a network of support that enables you to express your dreams.

Imagine how good it would feel to have a supportive network of people around you, encouraging your success into being. Know the power that comes from being connected to people who care about your work as much as you do.

The Ritual

Ritual Eleven is associated with the Watchtower of The West and the Tenth Enochian Key.

Across the top of the sigil is Mph, a Name of God.

Mph (MEP-AH)

The embedded Divine Names used to empower the angels are Ataad, Atdim, and Pmagl.

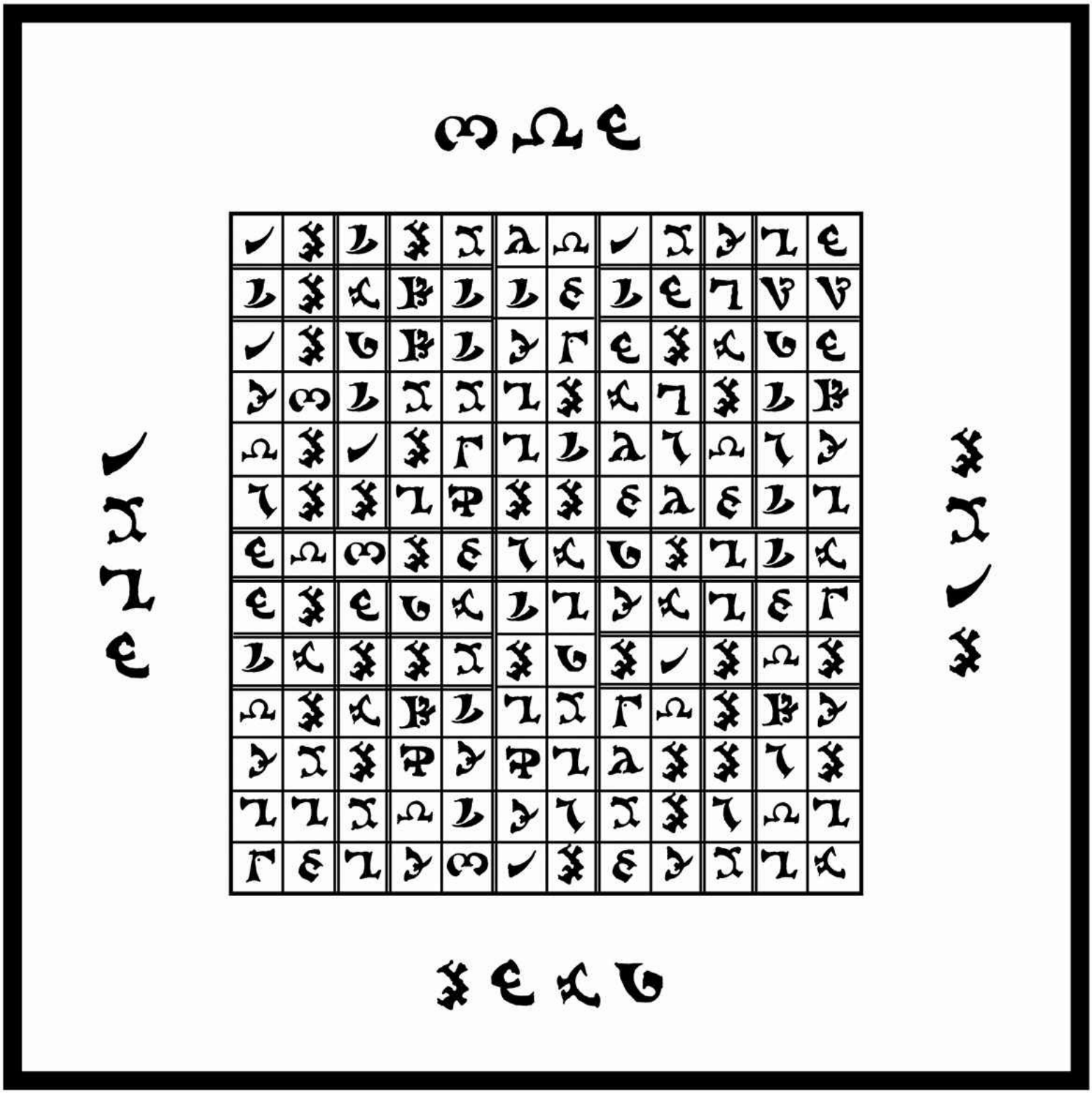
Ataad (AT-AH-ADD)
Atdim (AT-DEEM)
Pmagl (PEM-AH-GAL)

On the right of the sigil is Adta, an Angel of Conjoining.
On the left of the sigil is Tdim, an Angel of Transportation.
At the base of the sigil is Glma, an Angel of Arts.

Adta (ADD-TAH)

Tdim (TAD-EEM)
Glma (GL-MA)

The Sigil of Ritual Eleven



‘Mph. Mph. Mph. By the power of Ataad, Atdim, and Pmagl, I call on the mighty angels, Adta, Tdim, and Glma. Adta, Adta, Adta. Tdim, Tdim, Tdim. Glma, Glma, Glma.’

Ritual Twelve – Tolerance

The Foundation

When you aim for success, some people will support you, but many will shock you by turning against you, critiquing all that you do. Friends and relatives who once appeared supportive may become critical of your goals and will undermine your confidence. This period can be difficult, but it is a useful way of finding out who you can trust and who you care about. The unfortunate result of this stage is that it can make you resistant to receiving feedback. In order to survive, you deflect and ignore criticism, to prevent it from making you weak. This means that when useful feedback comes, you may be unable to accept it, and that can slow your development. We live in an age when everybody gets reviewed. It's not just writers and actors, but *everybody*. Work performance is reviewed in shops and factories, businesses and products are anonymously reviewed, and there is a continual barrage of criticism. This ritual enables you to hear what is said about you and your work without being hurt. It makes you able to determine what is useful. You will find that idle criticism and hateful attacks no longer affect you. Although your work matters to you (whether you sell shoes, write poems, or fix ceilings), confidence will arise that makes spiteful attacks feel irrelevant. At the same time, you will be able to hear the criticisms that are of value. When there is feedback that matters, you will be able to spot it in amongst the dross of opinionated critiques. You will develop the ability to sense the truth in any comments made to you or about you, so that you know what to work on and what to ignore.

Imagine how strong you would feel if you could hear criticism without ever being hurt. Think about how useful it would be to find the useful insights hidden behind the white noise of opinion.

The Ritual

Ritual Twelve is associated with the Watchtower of The South and the Eleventh Enochian Key.

Across the top of the sigil is Dial, a Name of God.

Dial (DEE-AL)

The embedded Divine Names used to empower the angels are Unnax, Eboza, and Hiaom.

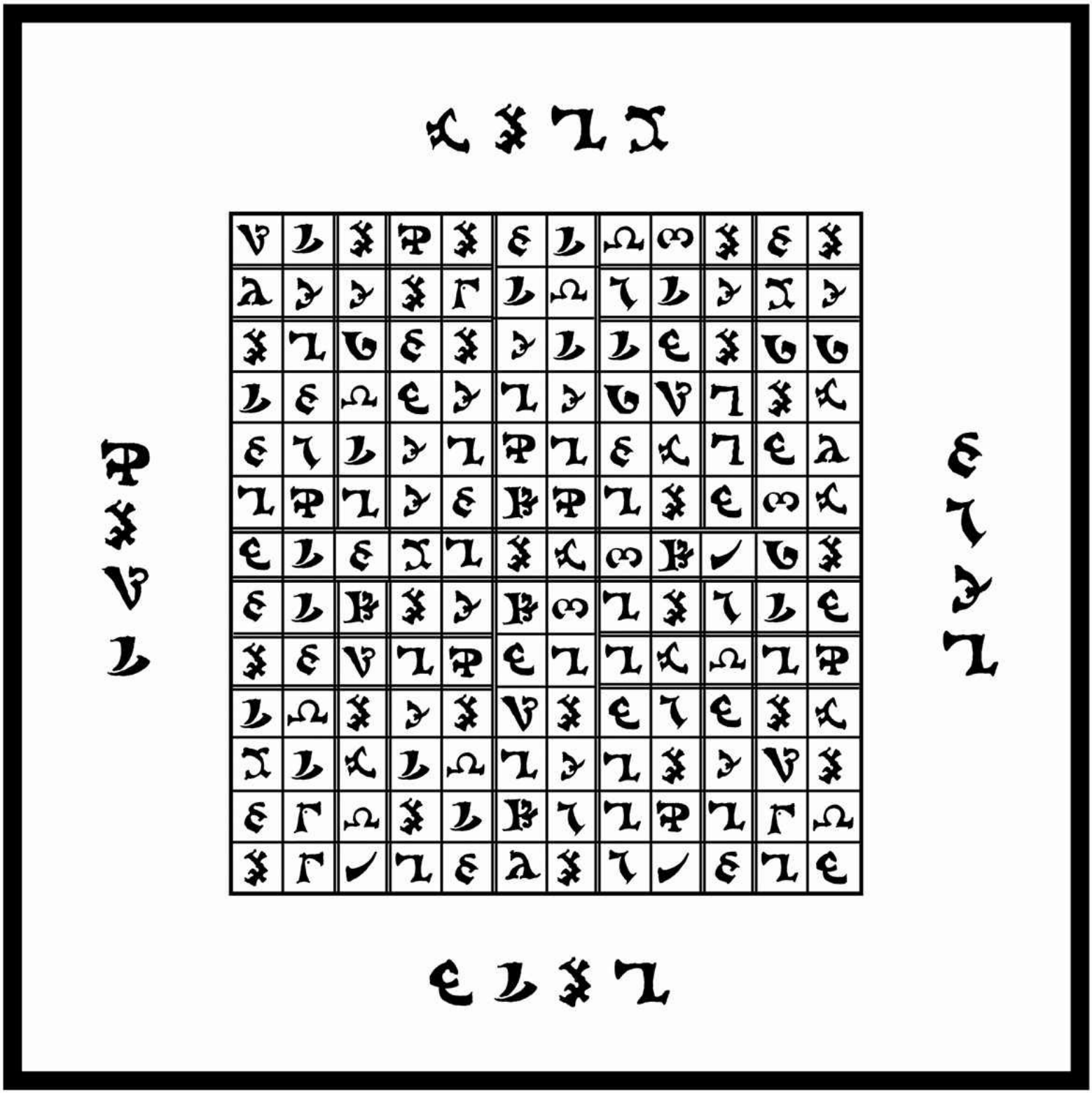
Unnax (UN-AXE)
Eboza (EBB-OH-ZA)
Hiaom (HE-AH-OM)

On the right of the sigil is Rsni, an Angel of Healing.
On the left of the sigil is Zabo, an Angel of Conjoining.
At the base of the sigil is Iaom, an Angel of Secrets.

Rsni (REZ-NEE)

Zabo (ZAB-OH)
Iaom (YAY-OM)

The Sigil of Ritual Twelve



‘Dial. Dial. Dial. By the power of Unnax, Eboza, and Hiaom, I call on the mighty angels, Rsni, Zabo, and Iaom. Rsni, Rsni, Rsni. Zabo, Zabo, Zabo. Iaom, Iaom, Iaom.’

Ritual Thirteen – Conduct

The Foundation

The way you appear to others can have an impact on how you progress. If you come across as somebody worthy of success, rather than a struggling, wild, or worried fool, more people will help you on the way to success. There's nothing wrong with being reserved and modest, but if you appear to doubt your abilities and value, few people will have much interest in working with you or helping to create the success you seek. You may not want to change your manner or appearance, and that is fine, but this ritual will encourage you to convey yourself in a way that makes you appear successful. It helps you appear competent and confident, without being threatening, so that you can command respect and some degree of awe.

Think about how much easier it would be to achieve success if everybody viewed you as a success, regardless of the ups and downs of your life. Imagine how good it would be to see that people are in awe of your abilities and assume that success is your birthright.

The Ritual

Ritual Thirteen is associated with the Watchtower of The East and the Twelfth Enochian Key.

Across the top of the sigil is Aozpi, a Name of God.

Aozpi (AH-OZ-PEA)

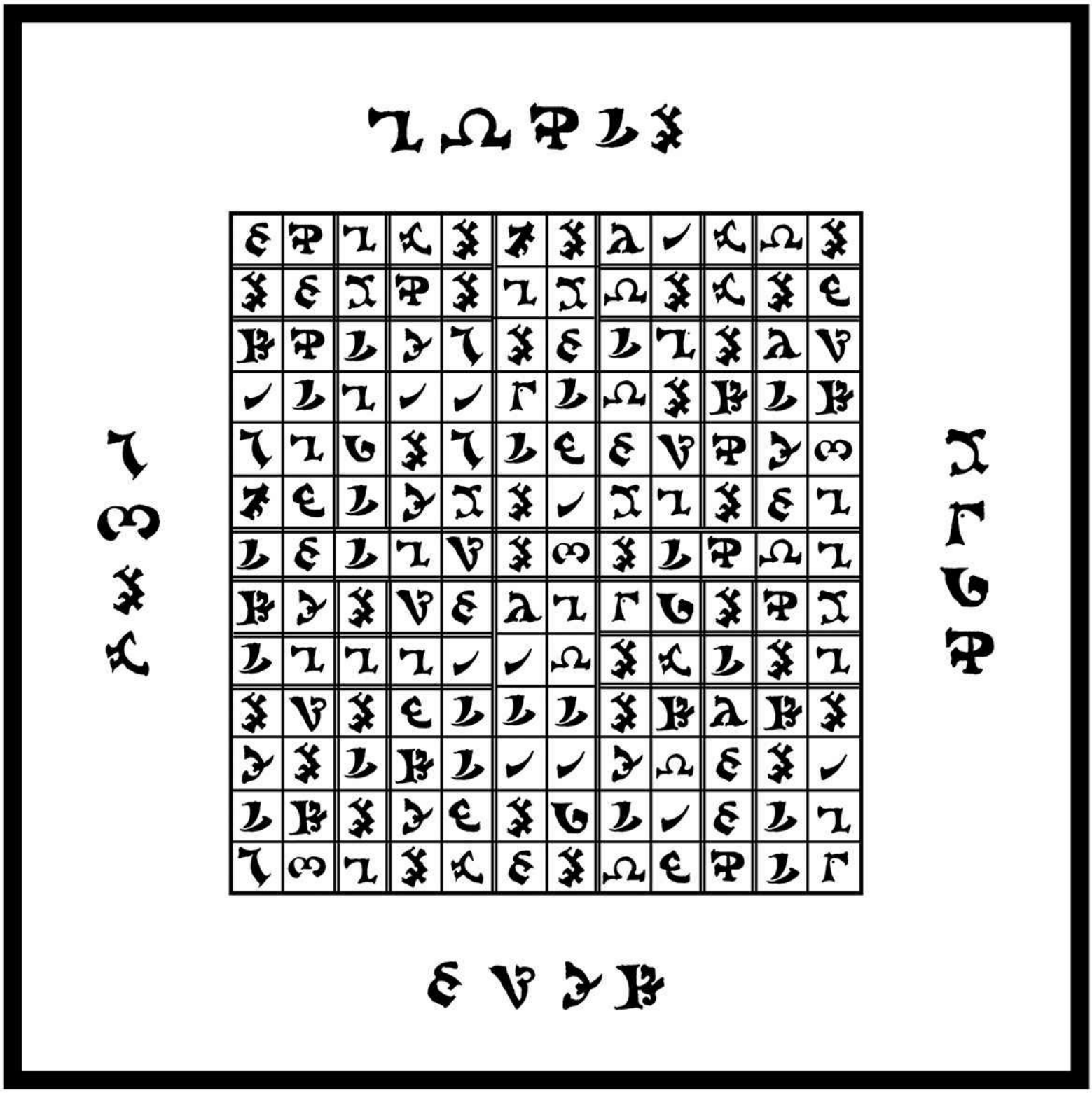
The embedded Divine Names used to empower the angels are Hxgzd, Oiiit, and Hcnbr.

Hxgzd (HACKS-GEZD)
Oiiit (OH-EE-EAT)
Hcnbr (HECK-AN-BER)

On the right of the sigil is Dxgz, an Angel of Secrets.
On the left of the sigil is Shal, an Angel of Transformation.
At the base of the sigil is Cnbr, an Angel of Arts.

Dxgz (DECKS-GEZ)
Shal (SHALL)
Cnbr (CAN-BER)

The Sigil of Ritual Thirteen



‘Aozpi. Aozpi. Aozpi. By the power of Hxgzd, Oiiit, and Hcnbr, I call on the mighty angels, Dxgz, Shal, and Cnbr. Dxgz, Dxgz, Dxgz. Shal, Shal, Shal. Cnbr, Cnbr, Cnbr.’

Ritual Fourteen - Endurance

The Foundation

Being able to delay gratification is essential to a balanced and successful life. If you seek immediate gratification, you will continually be distracted by temptations that keep you away from your satisfying work. With this ritual, you attain the power to delay gratification, to persist when required, and to enjoy working toward a long-term goal.

Think about the power you can obtain by delaying the need for instant gratification. Know that people who succeed are able to endure joyfully with an eye on the end goal.

The Ritual

Ritual Fourteen is associated with the Watchtower of The North and the Thirteenth Enochian Key.

Across the top of the sigil is Oip, a Name of God.

Oip (OH-EEP)

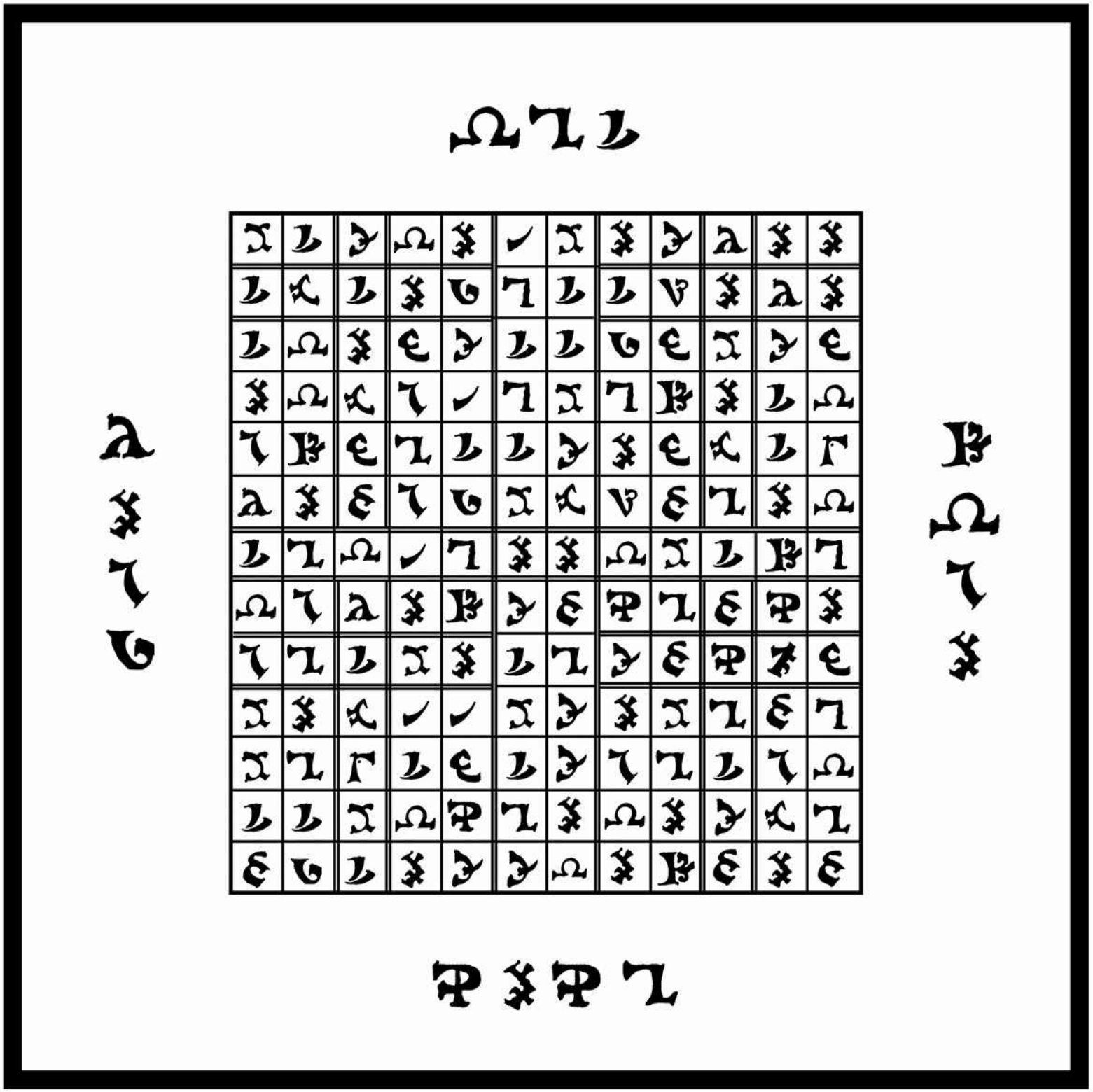
The embedded Divine Names used to empower the angels are Ppsac, Oloag, and Pziza.

Ppsac (PEP-SACK)
Oloag (OLL-OH-AG)
Pziza (PEZ-EE-ZA)

On the right of the sigil is Cpsa, an Angel of Arts.
On the left of the sigil is Vasg, an Angel of Healing.
At the base of the sigil is Izaz, an Angel of Secrets.

Cpsa (CEP-SA)
Vasg (VASG)
Izaz (EE-ZAZ)

The Sigil of Ritual Fourteen



‘Oip. Oip. Oip. By the power of Ppsac, Oloag, and Pziza, I call on the mighty angels, Cpsa, Vasg, and Izaz. Cpsa, Cpsa, Cpsa. Vasg, Vasg, Vasg. Izaz, Izaz, Izaz.’

Ritual Fifteen – Progression

The Foundation

It is quite normal to have doubts about your plans, abilities, and decisions. When you choose to lead a more successful life, you are more prone to question yourself. Most of this questioning is wise, and the doubts you have can offer guidance. There are times, however, when the very act of seeking success seems to fill you with doubt. Is it really worth the effort? Do you have what it takes? Will life really be that much better? These waves of doubt can occur when you set out on this journey but often come just before a major breakthrough on the way to success. To progress, you must become immune to the power of unreasonable doubt. This ritual will allow you to retain your ability to think logically when reasonable doubts arise but will ease the waves of doubt that can trouble your mind, making it easier to persist and progress.

Consider how easily you could be dissuaded from your path by doubt, and how good it feels to have the power to progress beyond doubt. Imagine the advantage you have when you cannot be hindered by unreasonable doubt.

The Ritual

Ritual Fifteen is associated with the Watchtower of The South and the Fourteenth Enochian Key.

Across the top of the sigil is Mor, a Name of God.

Mor (MORE)

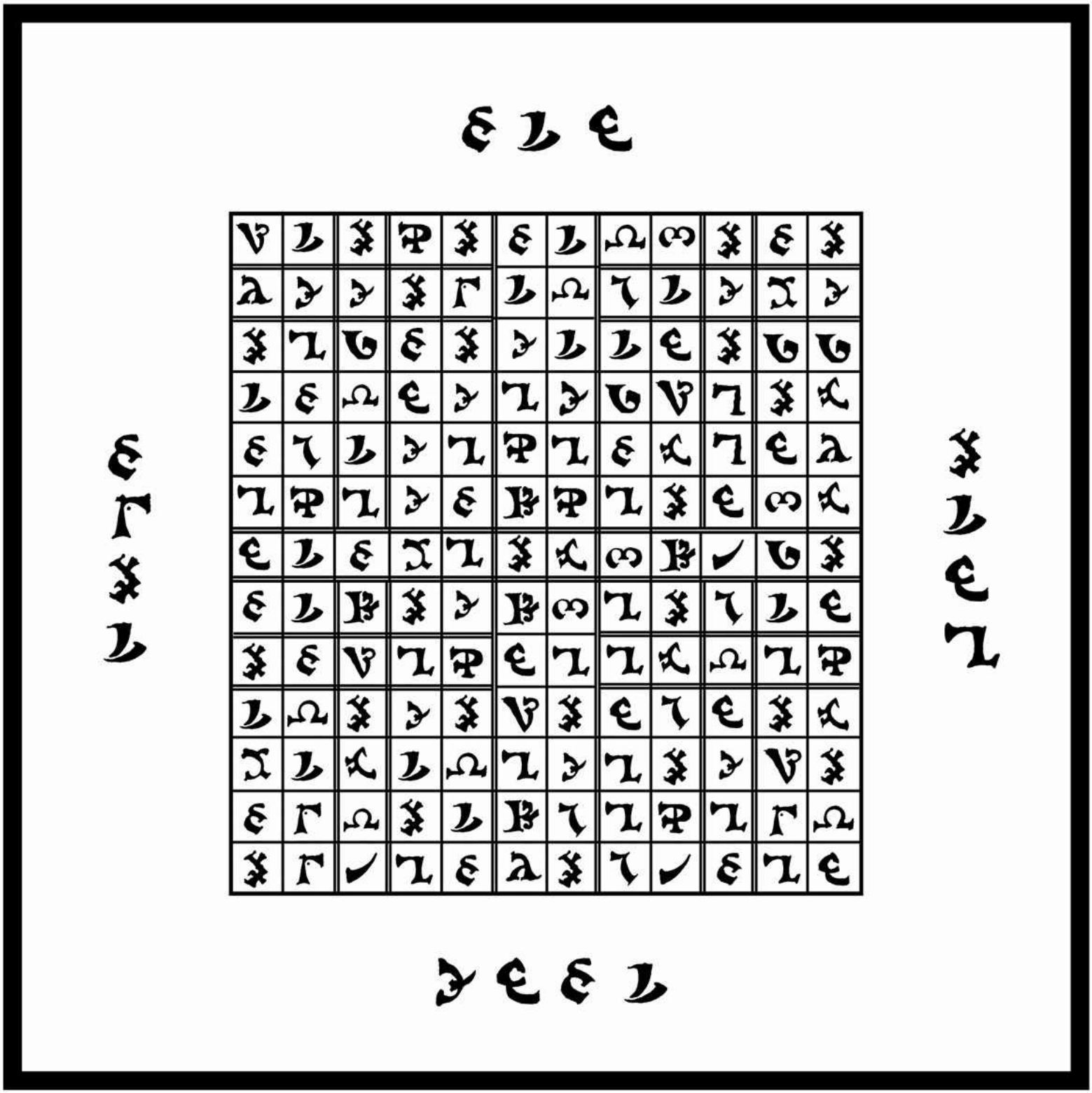
The embedded Divine Names used to empower the angels are Hiaom, Arbiz, and Unnax.

Hiaom (HE-AH-OM)
Arbiz (ARE-BIZ)
Unnax (UN-AXE)

On the right of the sigil is Aomi, an Angel of Secrets.
On the left of the sigil is Rxao, an Angel of Transformation.
At the base of the sigil is Ormn, an Angel of Healing.

Aomi (AY-OH-ME)
Rxao (REX-AY-OH)
Ormn (OR-MEN)

The Sigil of Ritual Fifteen



‘Mor. Mor. Mor. By the power of Hiaom, Arbiz, and Unnax, I call on the mighty angels, Aomi, Rxao, and Ormn. Aomi, Aomi, Aomi. Rxao, Rxao, Rxao. Ormn, Ormn, Ormn.’

Ritual Sixteen – Visibility

The Foundation

To become successful, and to build on each new development in your life, you must be seen. Unless you are seen, heard, and appreciated by the various gatekeepers of your industry, you may struggle to get far. You need to find your audience or the people who want what it is you offer. This ritual ensures that people who can affect your success will recognise your talent. You won't go unnoticed. If you need to build an audience or a market, this magick helps attract people to you and your work.

Think about the importance of being seen, known, heard, and wanted. Imagine how it would feel to be visible and to have people love and respect all that you do.

The Ritual

Ritual Sixteen is associated with the Watchtower of The West and the Fifteenth Enochian Key.

Across the top of the sigil is Gaiol, a Name of God.

Gaiol (GAH-EE-OL)

The embedded Divine Names used to empower the angels are Ataad, Pnlrx, and Pmagl.

Ataad (AT-AH-ADD)
Pnlrx (PEN-AL-REX)
Pmagl (PEM-AH-GAL)

On the right of the sigil is Taad, an Angel of Conjoining.
On the left of the sigil is Nlrx, an Angel of Secrets.
At the base of the sigil is Lmag, an Angel of Arts.

Taad (TA-ADD)
Nlrx (NEL-REX)
Lmag (LAM-AG)

The Sigil of Ritual Sixteen

‘Gaiol. Gaiol. Gaiol. By the power of Ataad, Pnlrx, and Pmagl, I call on the mighty angels, Taad, Nlrx, and Lmag. Taad, Taad, Taad. Nlrx, Nlrx, Nlrx. Lmag, Lmag, Lmag.’

Ritual Seventeen - Abundance

The Foundation

It's been said that if you can be average and prolific, then you'll be brilliant. If you aim for brilliance, you'll burn out. While this may be an extreme viewpoint, it is apparent that being prolific is essential for success. People who create a lot, generate a lot of ideas, and try out more new ways of doing things, are many times more likely to succeed. It's also said that quality is more important than quantity, but that philosophy can lead to a nervous, edgy, and almost repressed approach to success. Painting a thousand paintings will improve your abilities and increase your chance of success more than if you spent twenty years on ten 'perfect' paintings. But a thousand doodles might not help at all. Sometimes, you do need to slow down and focus on improving quality. This sounds complicated, but it doesn't need to be. The ideal solution would be finding a way to produce more, get more done, while working smarter at the same time. That is the power offered by this ritual. It enables you to create, think, and work more freely, so you can feel experimental and yet industrious. You can produce lots of work, ideas, or changes, faster than usual, reaching a balanced approach to success that is extremely productive.

Imagine finding the commitment to work hard while knowing that you are empowered to produce your best work. Understand the advantage of being somebody who is prolific and experimental, while channelling inner genius.

The Ritual

Ritual Seventeen is associated with the Watchtower of The East and the Sixteenth Enochian Key.

Across the top of the sigil is Oro, a Name of God.

Oro (OR-OH)

The embedded Divine Names used to empower the angels are Oiiit, Hcnbr, and Erzla.

Oiiit (OH-EE-EAT)
Hcnbr (HECK-AN-BER)
Erzla (ERZ-LA)

On the right of the sigil is Naco, an Angel of Transformation.
On the left of the sigil is Nbrc, an Angel of Arts.
At the base of the sigil is Rzla, an Angel of Conjoining.

Naco (NACK-OH)
Nbrc (NEB-RACK)
Rzla (REZ-LA)

The Sigil of Ritual Seventeen

‘Oro. Oro. Oro. By the power of Oiiit, Hcnbr, and Erzla, I call on the mighty angels, Naco, Nbrc, and Rzla. Naco, Naco, Naco. Nbrc, Nbrc, Nbrc. Rzla, Rzla, Rzla.’

Ritual Eighteen – Assessment

The Foundation

The magick in this book enables you to know who you are and what you desire. By the time you reach this point, it's worth reassessing your feelings about success. Whether you've been working at your goal since day one, or even if you're still looking for an idea, or a way out of your current situation, taking another look at your desire is important. Almost certainly, some things will have changed. Others will remain the same. You can learn from both, and by examining them, you may get a stronger sense of what you need to pursue and how you can enjoy doing so. This ritual enables you to think about your ideals of success, to evaluate your goals, and to get a feeling for whether you are on the right track. If you don't take a moment to reflect, circumstances will always force you to reflect. It's better to avoid an enforced reflection, so take the time to assess how far you've come, and know that the angels will enable you to gain a richer vision of what you have achieved, and what you can achieve.

Think about the way some people spend their whole lives looking for meaning, searching for success, or trying to find something that matters. Imagine that by looking at your own progress through life, you will gain renewed clarity about all you can become.

The Ritual

Ritual Eighteen is associated with the Watchtower of The North and the Seventeenth Enochian Key.

Across the top of the sigil is Teaa, a Name of God.

Teaa (TEE-AH-A)

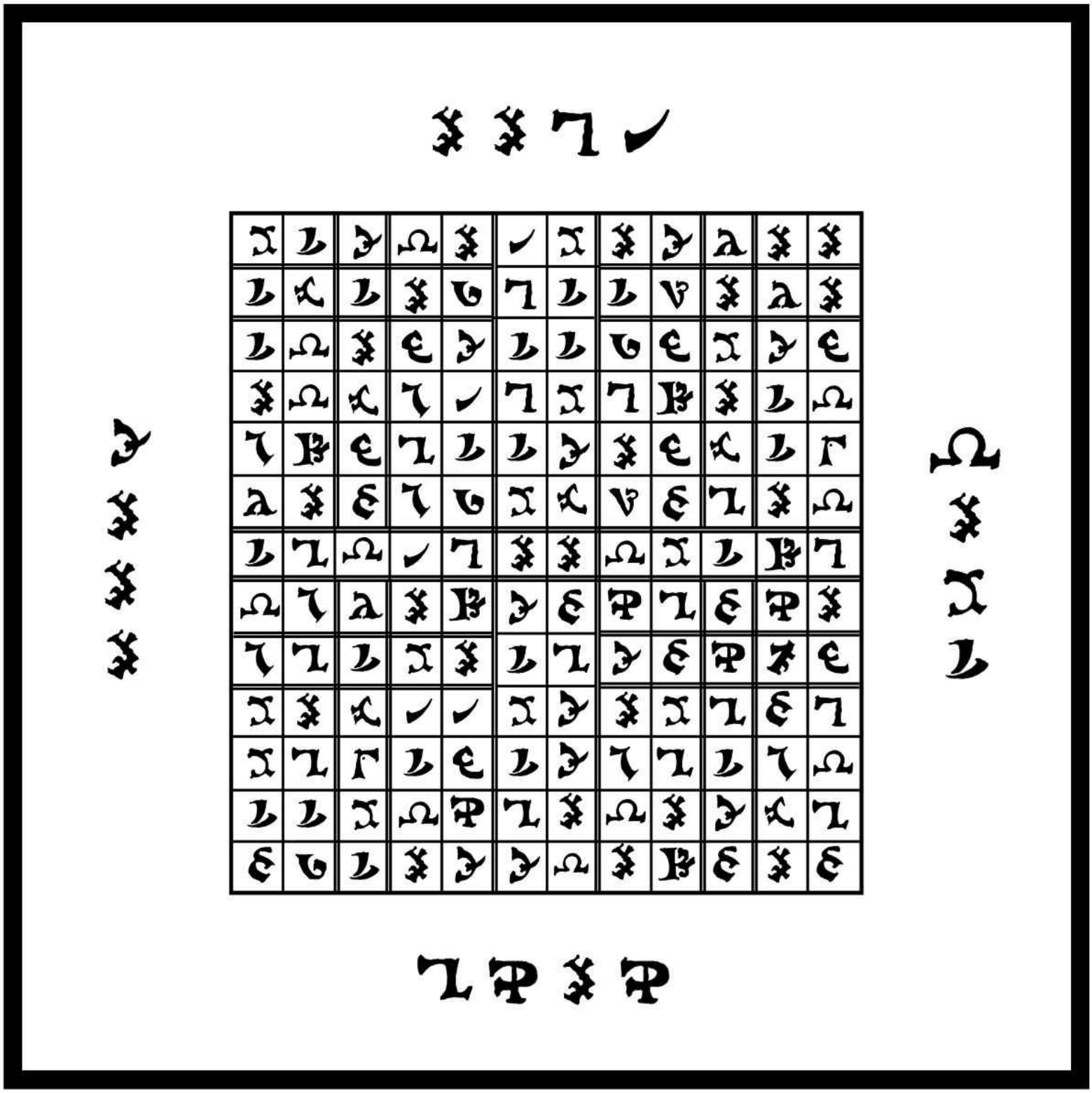
The embedded Divine Names used to empower the angels are Adopa, Aanaa, and Pziza.

Adopa (ADD-OH-PA)
Aanaa (AH-ANNA-AH)
Pziza (PEZ-EE-ZA)

On the right of the sigil is Pado, an Angel of Conjoining.
On the left of the sigil is Naaa, an Angel of Transportation.
At the base of the sigil is Zazi, an Angel of Secrets.

Pado (PAD-OH)
Naaa (NA-AH-A)
Zazi (ZAH-ZEE)

The Sigil of Ritual Eighteen



‘Teaa. Teaa. Teaa. By the power of Adopa, Aanaa, and Pziza, I call on the mighty angels, Pado, Naaa, and Zazi. Pado, Pado, Pado. Naaa, Naaa, Naaa. Zazi, Zazi, Zazi.’

Ritual Nineteen – Actions

The Foundation

At some point, you will begin to change the way you act. It may be on day one (remember this magick works backwards in time) or it may be months from now. But at some point, there is always a quantum leap where you begin to do things in a different way. The actions that you take change. It may be that you change the way you work, the way you deal with people, or even your entire approach to success. But at some point, the way you actually do your work will develop. This ritual ensures that the development is not too startling and that you understand why these changes take place. It will even ensure that you recognize the moments when you need to change how you do things. If this sounds abstract, trust that this magick has the power to help you intuit the best time and method for improving the way you work.

Imagine if the angels could let you know the best way to change your work, guiding you to do so at the right time. Know that being let in on this inner secret is something that would feel like a special gift.

The Ritual

Ritual Nineteen is associated with the Watchtower of The East and the Eighteenth Enochian Key.

Across the top of the sigil is Ibah, a Name of God.

Ibah (EE-BAH)

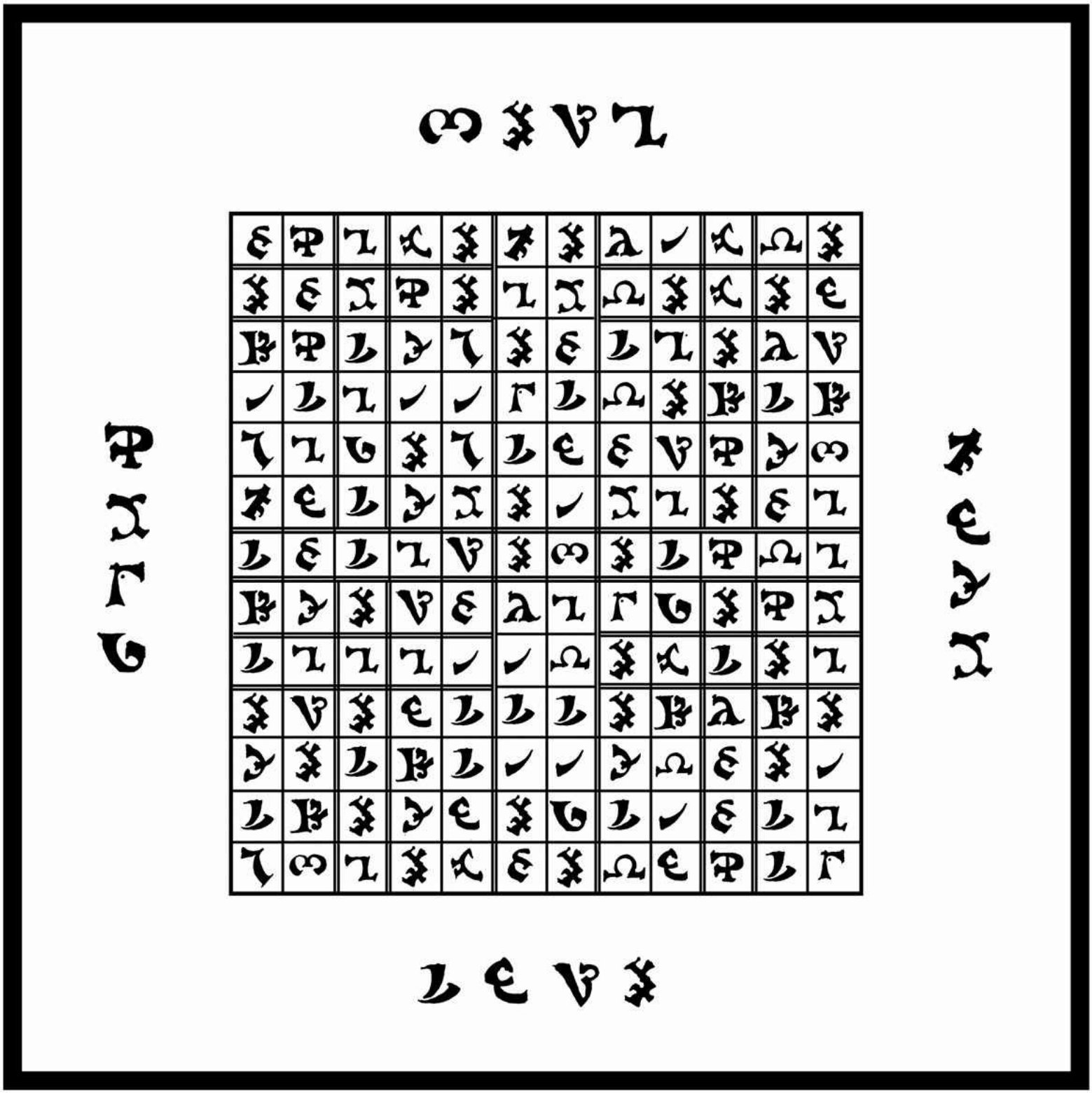
The embedded Divine Names used to empower the angels are Ardza, Hxgzd, and Oiiit.

Ardza (ARD-ZA)
Hxgzd (HACKS-GEZD)
Oiiit (OH-EE-EAT)

On the right of the sigil is Fmnd, an Angel of Healing.
On the left of the sigil is Zdxg, an Angel of Secrets.
At the base of the sigil is Abmo, an Angel of Transformation.

Fmnd (FEM-UND)
Zdxg (ZED-AXE-AG)
Abmo (AB-MOW)

The Sigil of Ritual Nineteen



‘Ibah. Ibah. Ibah. By the power of Ardza, Hxgzd, and Oiiit, I call on the mighty angels, Fmnd, Zdxg, and Abmo. Fmnd, Fmnd, Fmnd. Zdxg, Zdxg, Zdxg. Abmo, Abmo, Abmo.’

The Ritual of The First Aethyrs

The sigils used in the final thirty Aethyrs were described earlier in the book, and you can see that each contains a modified Watchtower (with some letters omitted), and the name of the relevant Aethyr in the outer ring.

The remaining rituals begin with the first, or highest Aethyr, and conclude with the thirtieth Aethyr, which is the 'lowest', being close to earthly concerns. Some practitioners believe that you should work with the Aethyrs in reverse order, from the lowest heaven to the highest. That is opposite to the order they were given to Dee. We have found that the magick works best when you start with the highest Aethyr, Lil, as found with the original ordering.

This high-to-low approach is reflected in much of our magickal work. We have found, for example, that archangels can be employed to connect you to 'lower' angels and other spirits. When our work was first made public, some members of the occult community cried out that an archangel was too lofty to be called for such work. Thousands of readers have found the method works. The angels are not aloof, and being 'higher' does not make them more remote.

I believe that working through the Keys in the order they were presented, draws the heavenly powers down into your life. This feels far more natural than going in the other direction, which many have noted can be a struggle.

As always, this is one of those points that starts arguments, but I'm not trying to say anybody else is wrong, only to show why the Keys in this book are ordered as they were in Dee's writings.

This section covers rituals Twenty to Thirty-Eight. You will notice that the foundational work is much briefer. This doesn't make it any less serious, and you cannot skim over this material. The words are brief, but the meanings become more potent as you go.

Remember that you are opening heavens, and these ideas are echoes of the full powers that emanate from those heavens. By considering these ideas seriously, and offering the power of the magick to the world, you blend with the energy of that heaven. Although there are fewer words in the foundational ideas, take the time to think and feel your way around these concepts. What came earlier may have felt more like a self-help textbook on success, and that's great if it helped in that way, but as you move to this new level of magick, your thinking has to change. Although you're presented with less material and fewer words, there is far more for you to comprehend. Your challenge is to see the power in these few brief words.

At times the concepts will seem to contradict your learning and experience so far, and at other times the concepts may appear to be so similar it feels like repetition. Moving through the work in this way brings new revelations, so avoid judging the concepts out of hand. Try to think about them creatively and hopefully, seeing what you can learn, understanding how their power could be effective at attracting success.

What follows is similar to the previous instructions but is briefer because you should be familiar with the essential points by now.

1. Each ritual should be performed once a day for seven consecutive days, at any time of day or night, and in any private location that feels suitable.

2. As you approach the ritual, know that you are fortunate to work with the magick of the Aethyrs.

Be open to the fact that anything may happen, or that nothing obvious may happen.

3. The ritual begins when you open the book to the appropriate page with the intention to perform the ritual. Glance at the sigil, briefly, and become familiar with the pronunciations if you haven't already done so.

4. Read the foundational ideas. The first paragraph gives an overview and the second paragraph gives you an idea of what you should think about.

5. Look at the sigil, gazing at the white space for a few moments, knowing that the letters rise from the white of the background and become a part of you.

6. Recall the nature of the power that this ritual can bring.

7. You now speak the name of the Aethyr three times. For Ritual Twenty it would be 'Lil, Lil, Lil.' The challenge is to allow yourself to accept that in these brief moments, the magick occurs. Throughout history, there have been rituals that involve hours of chanting, long lists of prayers, and many other drawn-out ceremonies that help to get you in the mood. Here, you do not need to be in any given mood, but you need to take a leap of faith and believe that in saying this heavenly name three times, the magick will happen. Remember that you are dealing with mysterious codes that contain power beyond ordinary comprehension. The imagery of the sigil paves the way for the magick to work, and speaking the name of the Aethyr three times *is* enough for this to work.

8. Make your offering to humanity. Imagine how good it would be if everybody could have this power. Place one hand on your chest, then move it outward in a gesture of offering, thinking or feeling that this is your gift to the world.

9. Trust that the magick is in motion. You may want to sit with your thoughts for a while, but this is not an obligation.

The instructions apply to Rituals Twenty to Thirty-Eight, which appear on the following pages.

Ritual Twenty - Acceptance

The Foundation

When you are able to accept every setback without feeling wounded or betrayed by fate, you become more at one with the stream of success.

Imagine the power of acceptance and how it can help you to rise above problems, both large and small.

The Ritual

Ritual Twenty is associated with the Watchtower of The North, and Lil, the First Aethyr.

Lil (LEEL)

The Sigil of Ritual Twenty

Lil, Lil, Lil

Ritual Twenty-One - Insistence

The Foundation

You choose to work on your success even when things aren't going well because a part of you insists that success is inevitable.

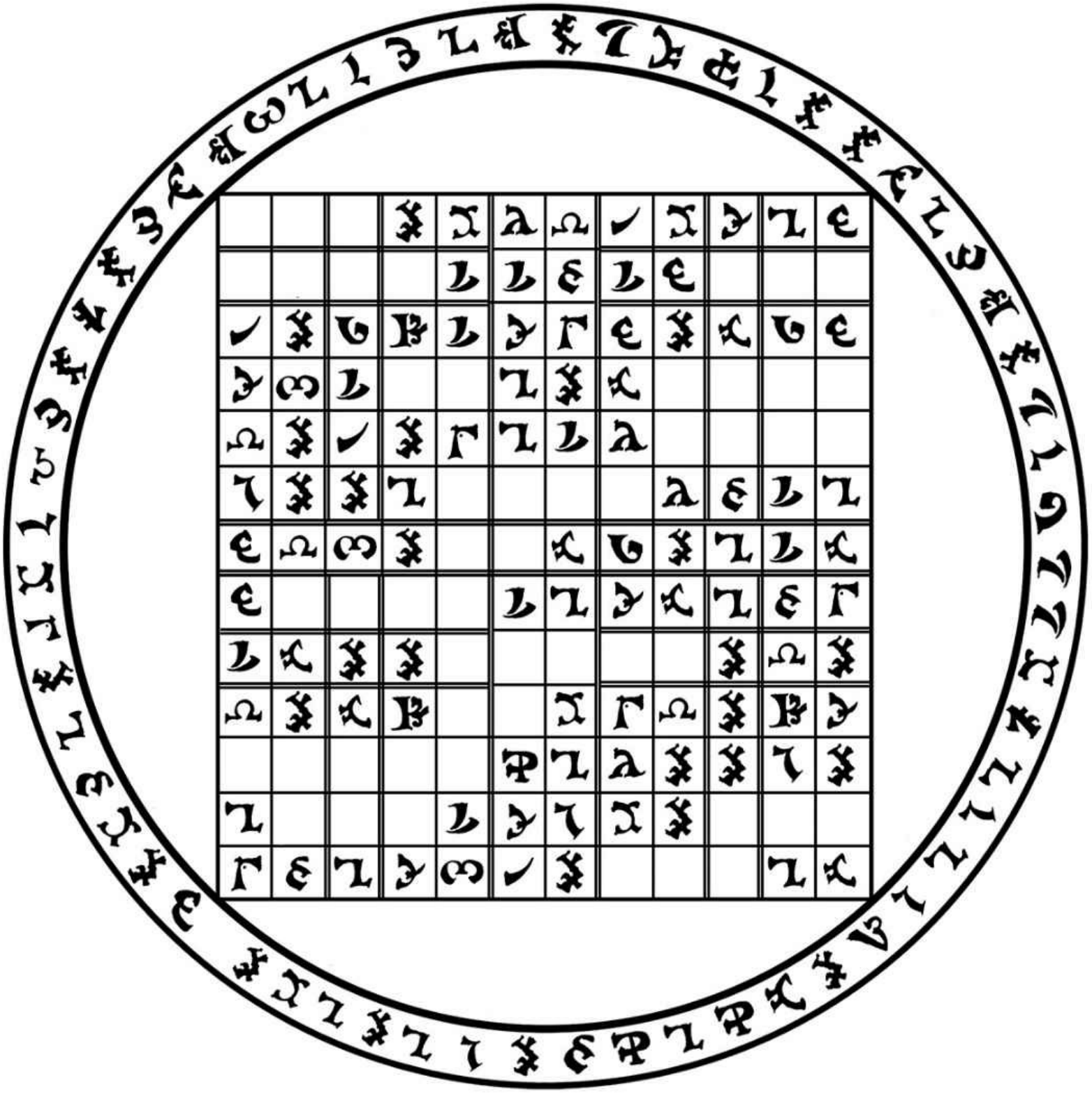
Feel the power of insistence, of knowing that you will succeed. Know that those who possess this power will always rise above the challenges they face.

The Ritual

Ritual Twenty-One is associated with the Watchtower of The West, and Arn, the Second Aethyr.

Arn (ARN)

The Sigil of Ritual Twenty-One



Arn, Arn, Arn

Ritual Twenty-Two - Eagerness

The Foundation

When you are content with all you have, you feel a joy that helps you overcome reluctance and resistance. By choosing to be content, you uncover an authentic eagerness to create, knowing you are supported by magick.

Know that feeling content does not make you settle and stop, but urges you to move, change, and progress. Think about the power of being eager and trusting, and how this power can unleash your ability to create a new reality.

The Ritual

Ritual Twenty-Two is associated with the Watchtower of The South, and Zom, the Third Aethyr.

Zom (ZOM)

The Sigil of Ritual Twenty-Two

Zom, Zom, Zom

Ritual Twenty-Three - Freedom

The Foundation

You are not trying to impress anybody or prove a point. You intrinsically enjoy the work you do, feeling no need for reassurance or appreciation.

Consider the freedom of being able to do your work without the need to please others. Imagine if you could do whatever you wanted and still attract success. Enjoy the feeling of this powerful freedom.

The Ritual

Ritual Twenty-Three is associated with the Watchtower of The East, and Paz, the Fourth Aethyr.

Paz (PAZ)

The Sigil of Ritual Twenty-Three

Paz, Paz, Paz

Ritual Twenty-Four – Intuition

The Foundation

Intuition is available to you at all times. It is both a gift and an art, but when you trust your intuition, it rewards you with greater insight each time.

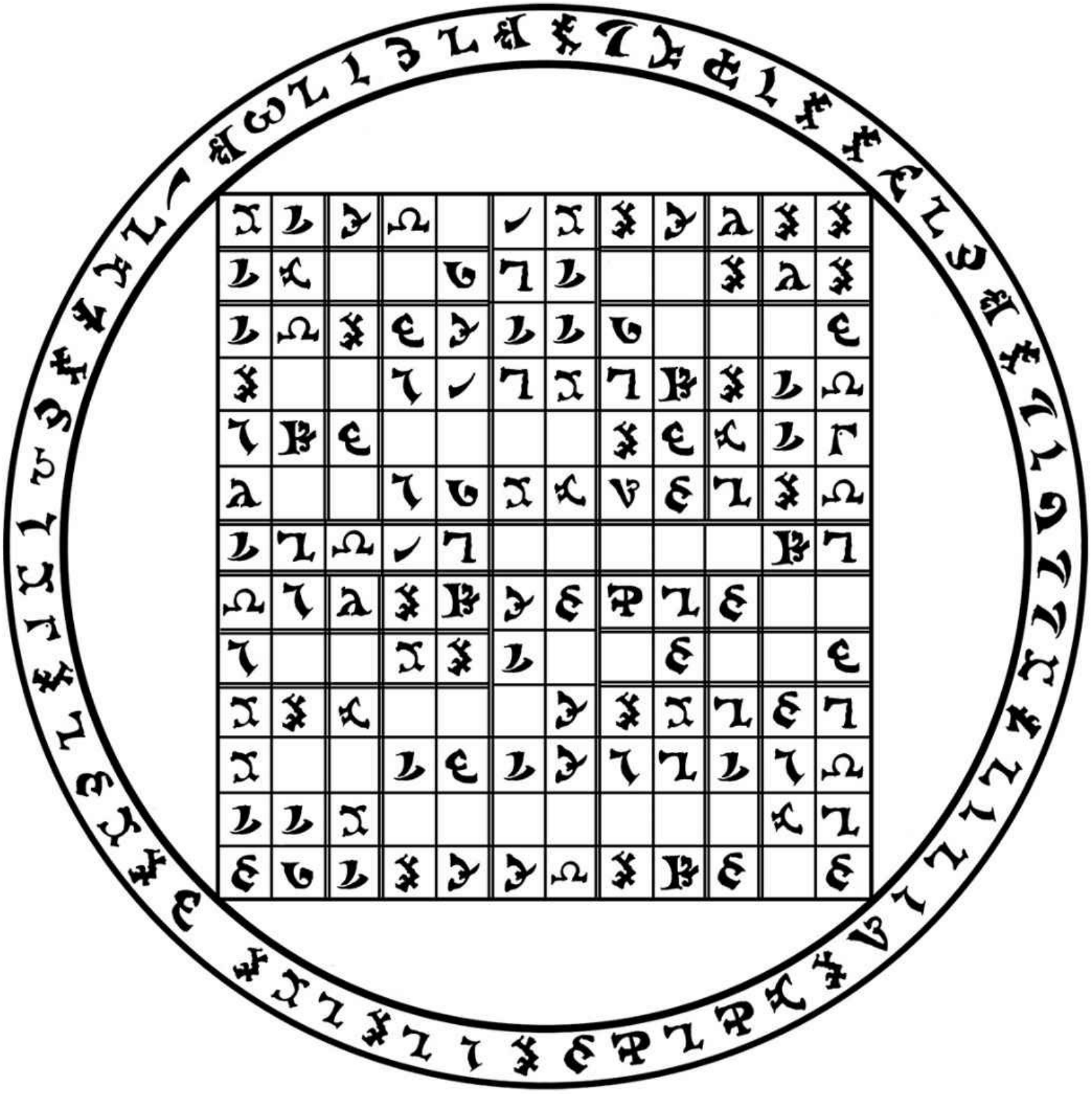
Think about being so intuitive that you could never make a bad decision. Imagine how powerful you would feel if you could access the deepest knowledge of your future self.

The Ritual

Ritual Twenty-Four is associated with the Watchtower of The North, and Lit, the Fifth Aethyr.

Lit (LIT)

The Sigil of Ritual Twenty-Four



Lit, Lit, Lit

Ritual Twenty-Five - Creativity

The Foundation

Creativity is about letting what you know blend with what you may find to be true. By reaching for what may be possible, ignoring the improbable, and trusting that ideas will come, you discover creative thought.

Imagine if your creative thoughts could be guided by the wisdom of angels. Consider how much of an advantage it would be if your thoughts and speculations could be enriched by angelic power.

The Ritual

Ritual Twenty-Five is associated with the Watchtower of The West, and Maz, the Sixth Aethyr.

Maz (MAZ)

The Sigil of Ritual Twenty-Five

Maz, Maz, Maz

Ritual Twenty-Six - Contribution

The Foundation

When you share your success with others, you receive far more than you give.

Understand that whatever work you do, it can and will benefit others. Know that in feeling safe enough to share, you experience freedom.

The Ritual

Ritual Twenty-Six is associated with the Watchtower of The South, and Deo, the Seventh Aethyr.

Deo (DEE-OH)

The Sigil of Ritual Twenty-Six

Deo, Deo, Deo

Ritual Twenty-Seven - Adaptability

The Foundation

Adaptability means you see new ways of performing your work, so that you don't repeat yourself forever.

Understand that being able to change and grow will renew your enthusiasm. By remaining open to alternative ways of working, you can change and become new when others get left behind.

The Ritual

Ritual Twenty-Seven is associated with the Watchtower of The East, and Zid, the Eighth Aethyr.

Zid (ZID)

The Sigil of Ritual Twenty-Seven

Zid, Zid, Zid

Ritual Twenty-Eight - Strategy

The Foundation

There are times when it is essential to form a new strategy, to outwit competitors, to counteract the unexpected, or to outgrow your obsolete thoughts.

Imagine being able to form strategies that guarantee your success. Know that if you trust your ability to form a logical solution, your thoughts will be empowered by forces far more influential than logic.

The Ritual

Ritual Twenty-Eight is associated with the Watchtower of The North, and Zip, the Ninth Aethyr.

Zip (ZIP)

The Sigil of Ritual Twenty-Eight

Zip, Zip, Zip

Ritual Twenty-Nine - Rest

The Foundation

The courage to let go of your work and rest deeply is as important as hard work. Cultivate periods of fearless rest.

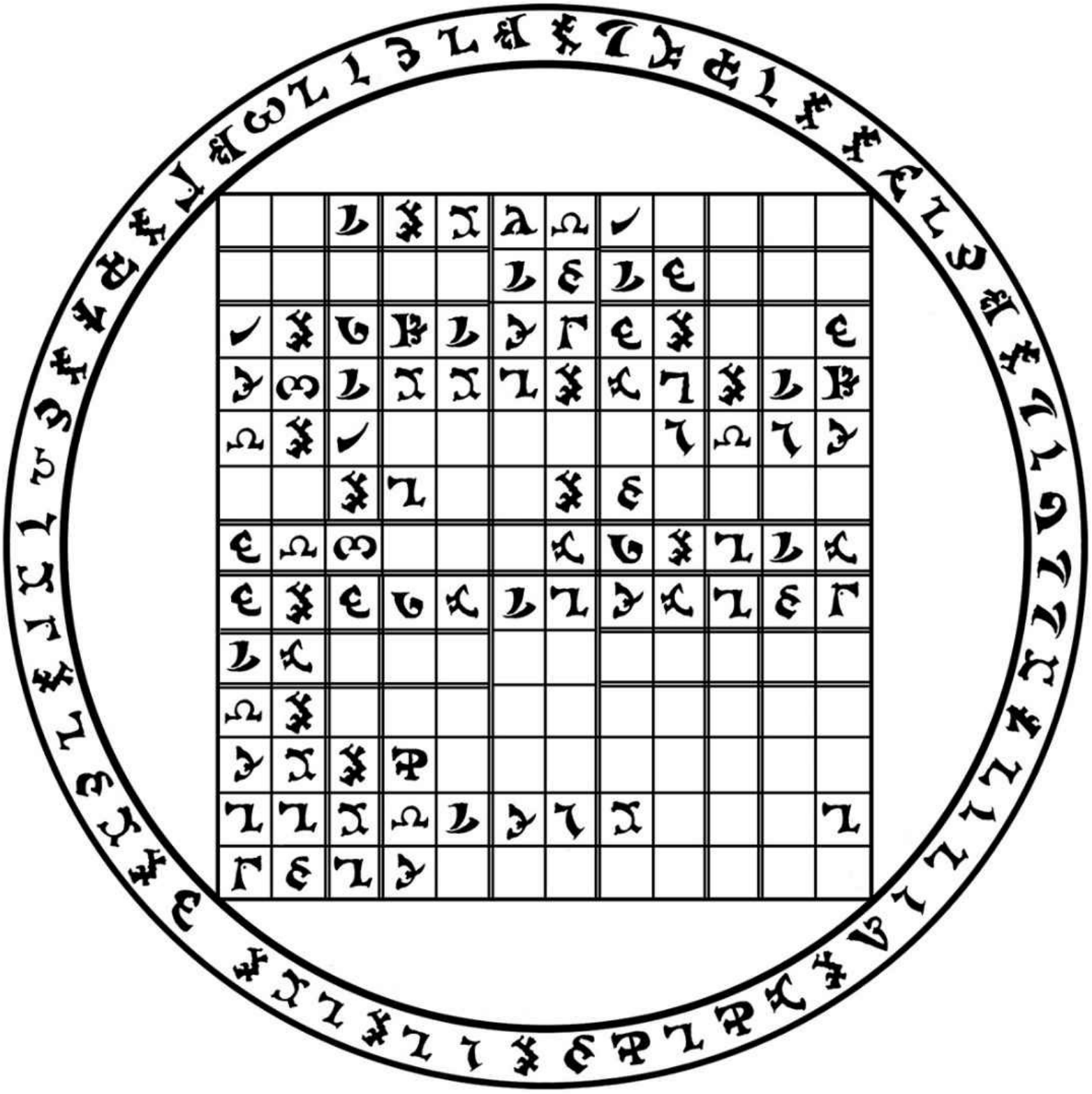
Think about how much more successful you can be when you are able to relax and enjoy the reality you are creating. Know that you are not addicted to your work but will always return to it with refreshed enthusiasm.

The Ritual

Ritual Twenty-Nine is associated with the Watchtower of The West, and Zax, the Tenth Aethyr.

Zax (ZACKS)

The Sigil of Ritual Twenty-Nine



Zax, Zax, Zax

Ritual Thirty - Indication

The Foundation

Welcome your desire as a force for change rather than as a sense of lack. What you desire, without the fear of missing out, brings joy.

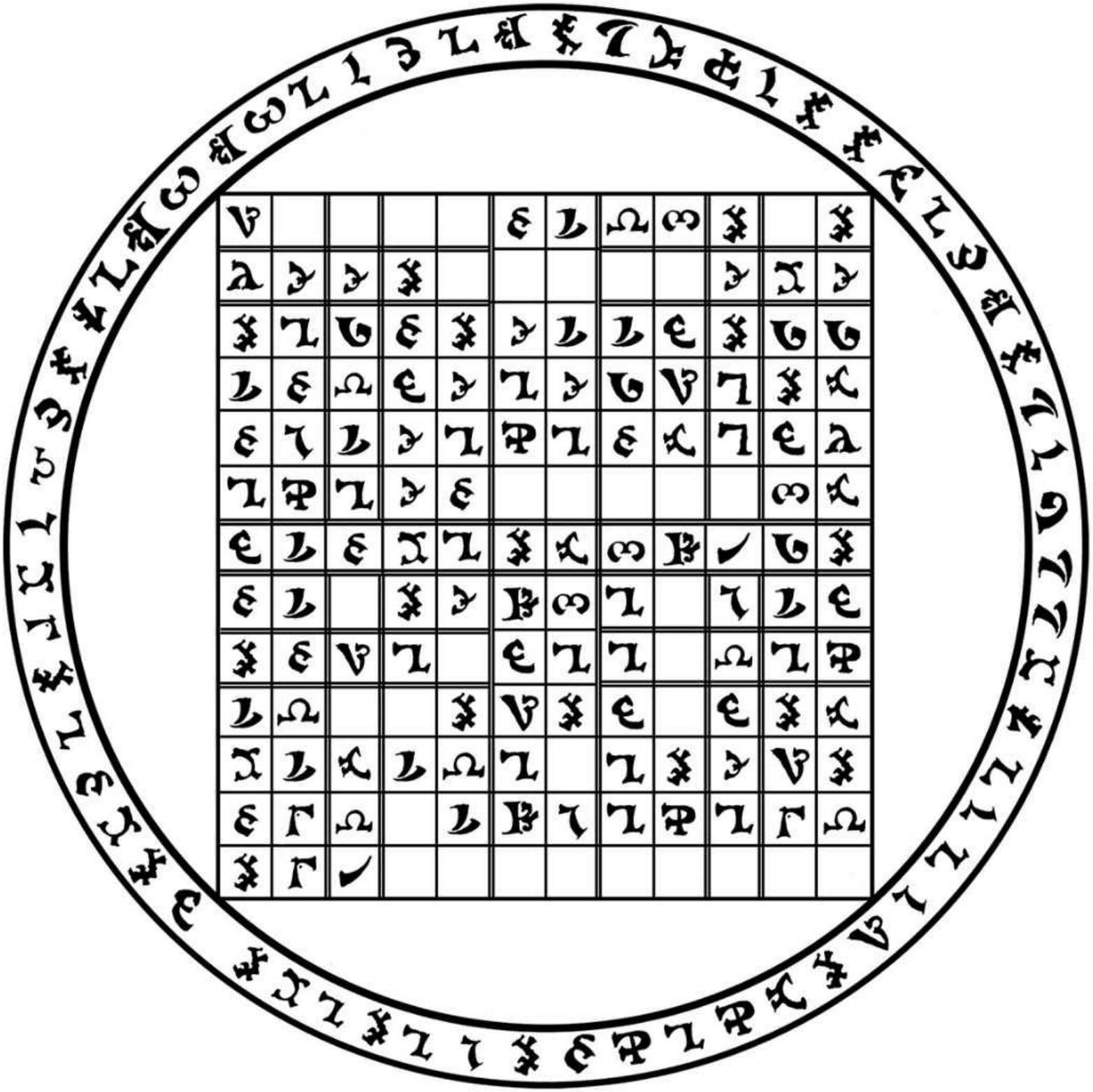
Know that your desire indicates what is possible. Understand that fearless desire helps to shape your reality.

The Ritual

Ritual Thirty is associated with the Watchtower of The South, and Ich, the Eleventh Aethyr.

Ich (ICK)

The Sigil of Ritual Thirty



Ich, Ich, Ich

Ritual Thirty-One - Disconnection

The Foundation

When you must work under pressure, you should feel as though there is no pressure at all, because you know you are supported by magick. The angelic power sustains, guides, and gives you focus.

Understand that to perform well under pressure requires a disconnection from fear, frustration, and the feeling of struggle. Know that being able to work under pressure, disconnected from fear, brings strength and certainty rather than panic or dread.

The Ritual

Ritual Thirty-One is associated with the Watchtower of The East, and Loe, the Twelfth Aethyr.

Loe (LOH-EE)

The Sigil of Ritual Thirty-One

Loe, Loe, Loe

Ritual Thirty-Two - Support

The Foundation

When you relinquish the need for support, you will receive support from those who can help the most. In accepting your own power, you attract the willing help of others.

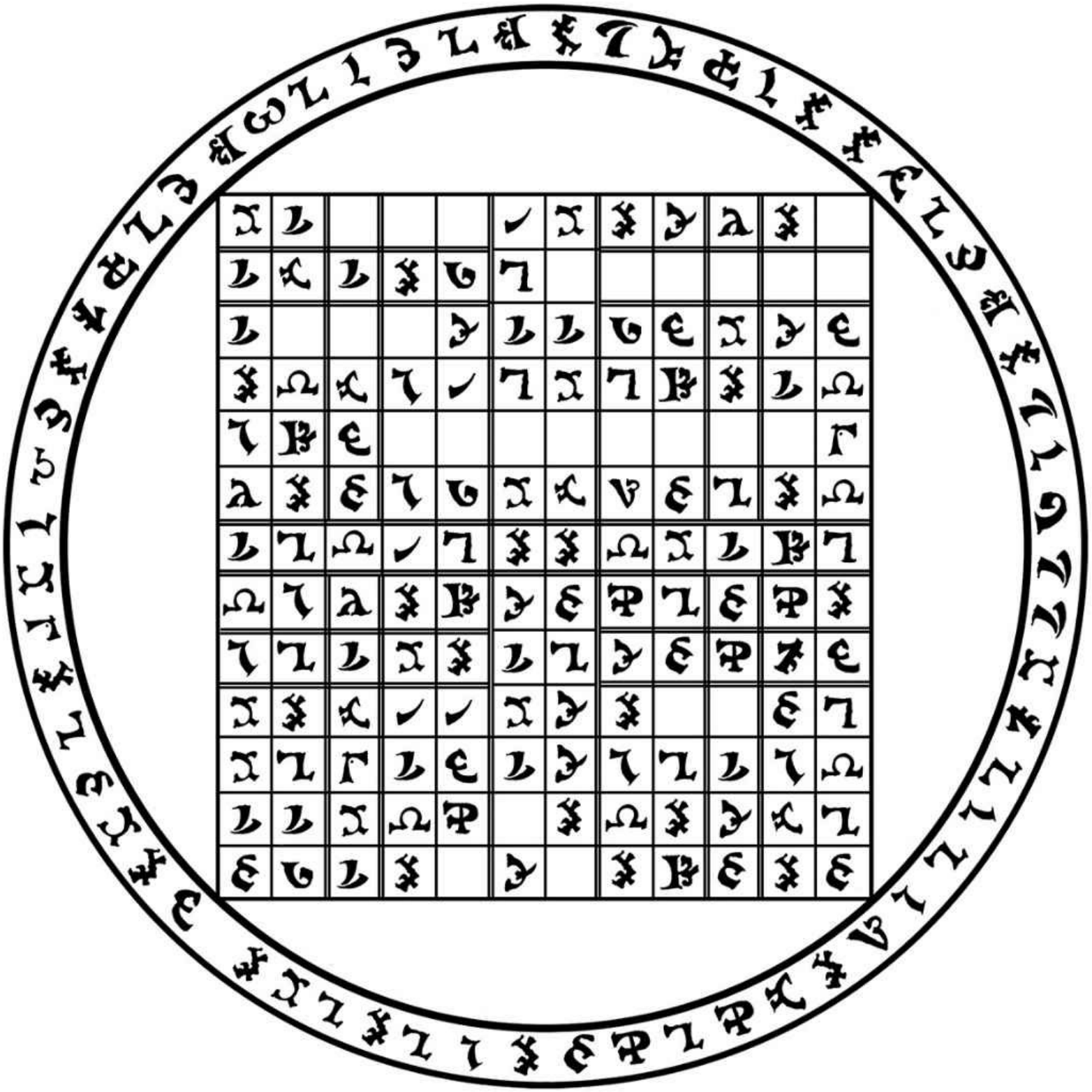
Imagine what it would be like to attract the best people to help with your work, as you change and grow. Think about the power you would have if the best people were drawn to help you.

The Ritual

Ritual Thirty-Two is associated with the Watchtower of The North, and Zim, the Thirteenth Aethyr.

Zim (ZIM)

The Sigil of Ritual Thirty-Two



Zim, Zim, Zim

Ritual Thirty-Three – Meaning

The Foundation

When you encounter a severe setback or a great victory, you can be assailed by a sense of meaninglessness. In these moments, the angelic power reminds you of your purpose and why your work matters.

Know that when you are able to perform meaningful work, you can achieve so much more than somebody who toils against reality. Imagine how empowering it would be to have the angels remind you of your worth and the value of your purpose.

The Ritual

Ritual Thirty-Three is associated with the Watchtower of The West, and Uta, the Fourteenth Aethyr.

Uta (YOU-TAY)

The Sigil of Ritual Thirty-Three

Uta, Uta, Uta

Ritual Thirty-Four – Wordless

The Foundation

Communication is a cornerstone of almost all success, but it can be most effective when your thoughts, feelings, and decisions are communicated wordlessly.

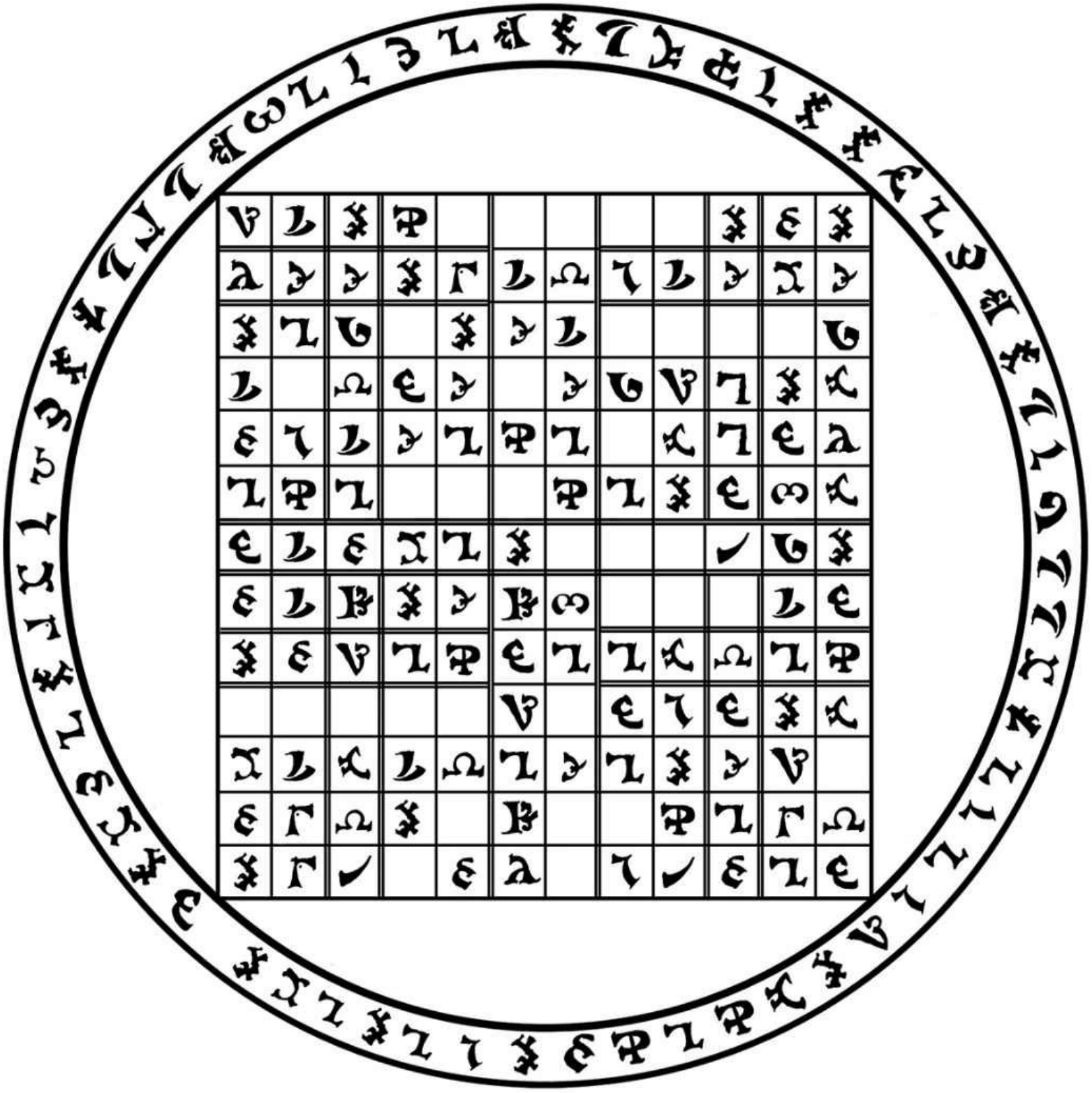
Imagine how much easier your work would be if everybody could understand you, and if people were tuned in to your process. Let yourself feel the pleasure of having the power to communicate your needs to others without even speaking.

The Ritual

Ritual Thirty-Four is associated with the Watchtower of The South, and Oxo, the Fifteenth Aethyr.

Oxo (OCKS-OH)

The Sigil of Ritual Thirty-Four



Oxo, Oxo, Oxo

Ritual Thirty-Five – Story

The Foundation

The story of your life shapes who you will become.

Without denying your true history, know that your story is more than a catalogue of past incidents or a list of resentments. You are somebody who discovered the power to create success.

The Ritual

Ritual Thirty-Five is associated with the Watchtower of The East, and Lea, the Sixteenth Aethyr.

Lea (LEE-AY)

The Sigil of Ritual Thirty-Five

Lea, Lea, Lea

Ritual Thirty-Six – Time

The Foundation

When you focus on your work, time contracts and expands. You achieve more in less time, and the hours pass more rapidly.

Understand that this magick has the power to manipulate time, making you more productive, while letting you sink into the flow of experience.

The Ritual

Ritual Thirty-Six is associated with the Watchtower of The North, and Tan, the Seventeenth Aethyr.

Tan (TAN)

The Sigil of Ritual Thirty-Six

Tan, Tan, Tan

Ritual Thirty-Seven - Bravery

The Foundation

When you become too comfortable with what you have achieved, it may require bravery to reach the goals you truly desire.

Think about how empowered you would feel if bravery came to you easily. Imagine the feeling of strength that comes with wise bravery.

The Ritual

Ritual Thirty-Seven is associated with the Watchtower of The North, and Zen, the Eighteenth Aethyr.

Zen (ZEN)

The Sigil of Ritual Thirty-Seven

Zen, Zen, Zen

Ritual Thirty-Eight - Completion

The Foundation

To complete something is to make it real. Do not plan, strive, and refine something indefinitely. Let each project, phase, or event, occur and be complete.

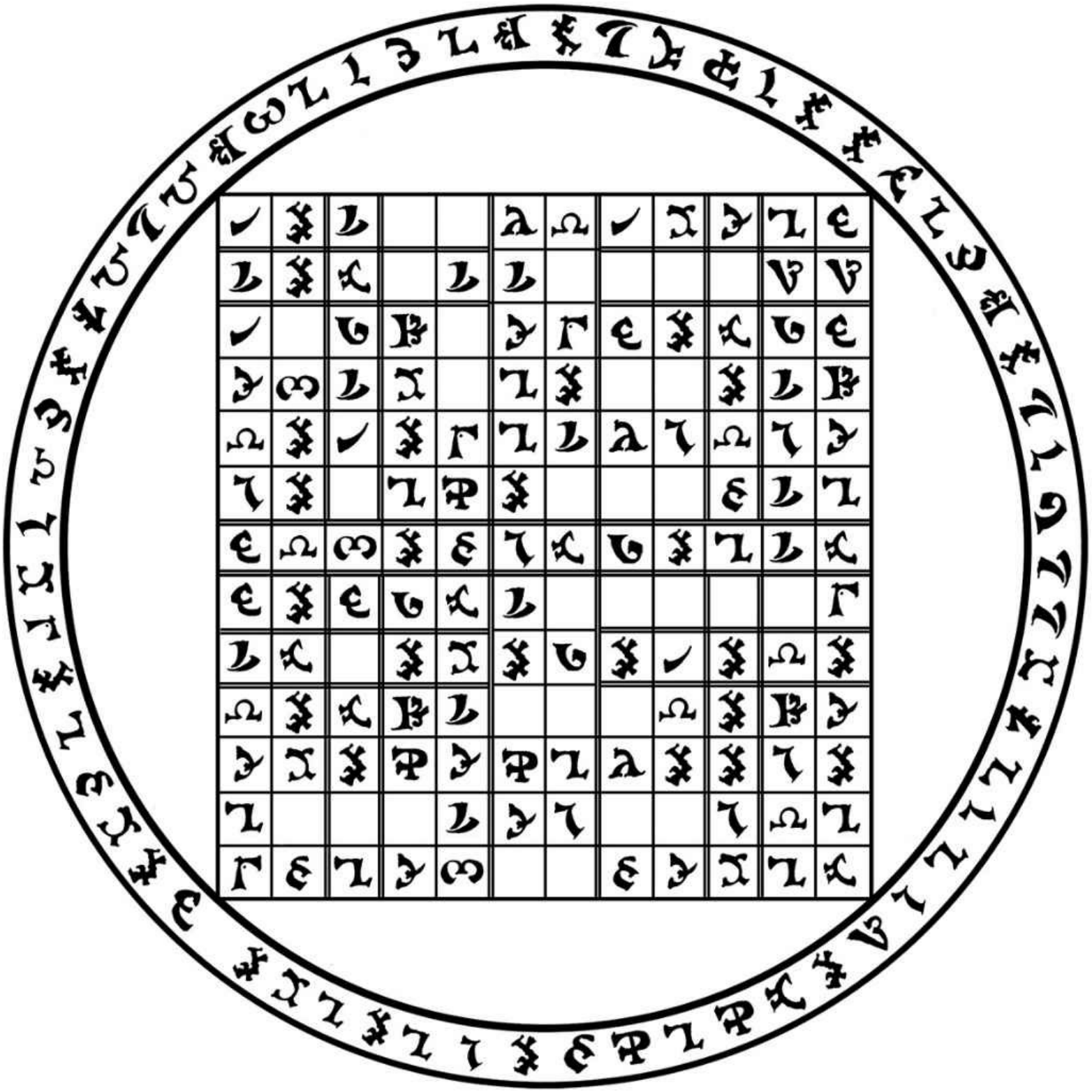
Know that when you complete something, you reassert your intention to live with success. Understand that the pleasure of completion gives you the power to achieve more.

The Ritual

Ritual Thirty-Eight is associated with the Watchtower of The West, and Pop, the Nineteenth Aethyr.

Pop (POP)

The Sigil of Ritual Thirty-Eight



Pop, Pop, Pop

The Ritual of The Final Aethyrs

If you have travelled this far, you will know that you are not dealing with ordinary magick. You should be prepared for this final section, which is more abstract.

This section covers the final eleven rituals, being Thirty-Nine to Forty-Nine, and here, the foundational material is based around a short concept expressed as a single word. This concept may appear to have nothing to do with success.

I understand that this will feel strange. I do not offer explanations or give an indication of how this might help. That is not out of a perverse desire to make this difficult but because it is essential for you to do this work yourself. From a word, you will find meaning and sense the power.

You are expected to read this word and think about the concept, and then offer the associated power to the world. There is no direct thought about success or achievement, and so this part of the book is not as straightforward as what has gone before. I am certain that by now, this is not beyond your ability. The only way you will stumble is if you overthink the process.

As mentioned at the beginning of the book, I understand that finding the will to continue with the work can be difficult when there is no obvious purpose to a ritual. With these final rituals, you may wonder what the point is and why you should bother. I hope you have seen or sensed enough magickal effect to know that what you do in these final stages will have a profound influence on your life.

1. Each ritual should be performed once a day for seven consecutive days, at any time of day or night, and in any private location that feels suitable.

2. As you approach the ritual, know that you are fortunate to work with the magick of the Aethyrs. Be open to the fact that anything may happen, or that nothing obvious may happen.

3. The ritual begins when you open the book to the appropriate page with the intention to perform the ritual. Glance at the sigil, briefly, and become familiar with the pronunciations if you haven't already done so.

4. Read the foundation word and think about what it could mean, how it might benefit somebody, or how it could operate as a power. There is no right or wrong way to do this. Consider the concept as a power, and then move on.

5. Look at the sigil, gazing at the white space for a few moments, knowing that the letters rise from the white of the background and become a part of you.

6. Recall the nature of the power that this ritual can bring.

7. Speak the name of the Aethyr three times.

8. Make your offering to humanity. Imagine how the people of the world would benefit from sharing in this power. Place one hand on your chest, then move it outward in a gesture of offering, thinking or feeling that this is your gift to the world.

9. Trust that the magick is in motion. You may want to sit with your thoughts for a while, but this is not an obligation.

These instructions apply to Rituals Thirty-Nine to Forty-Nine, which appear on the following pages.

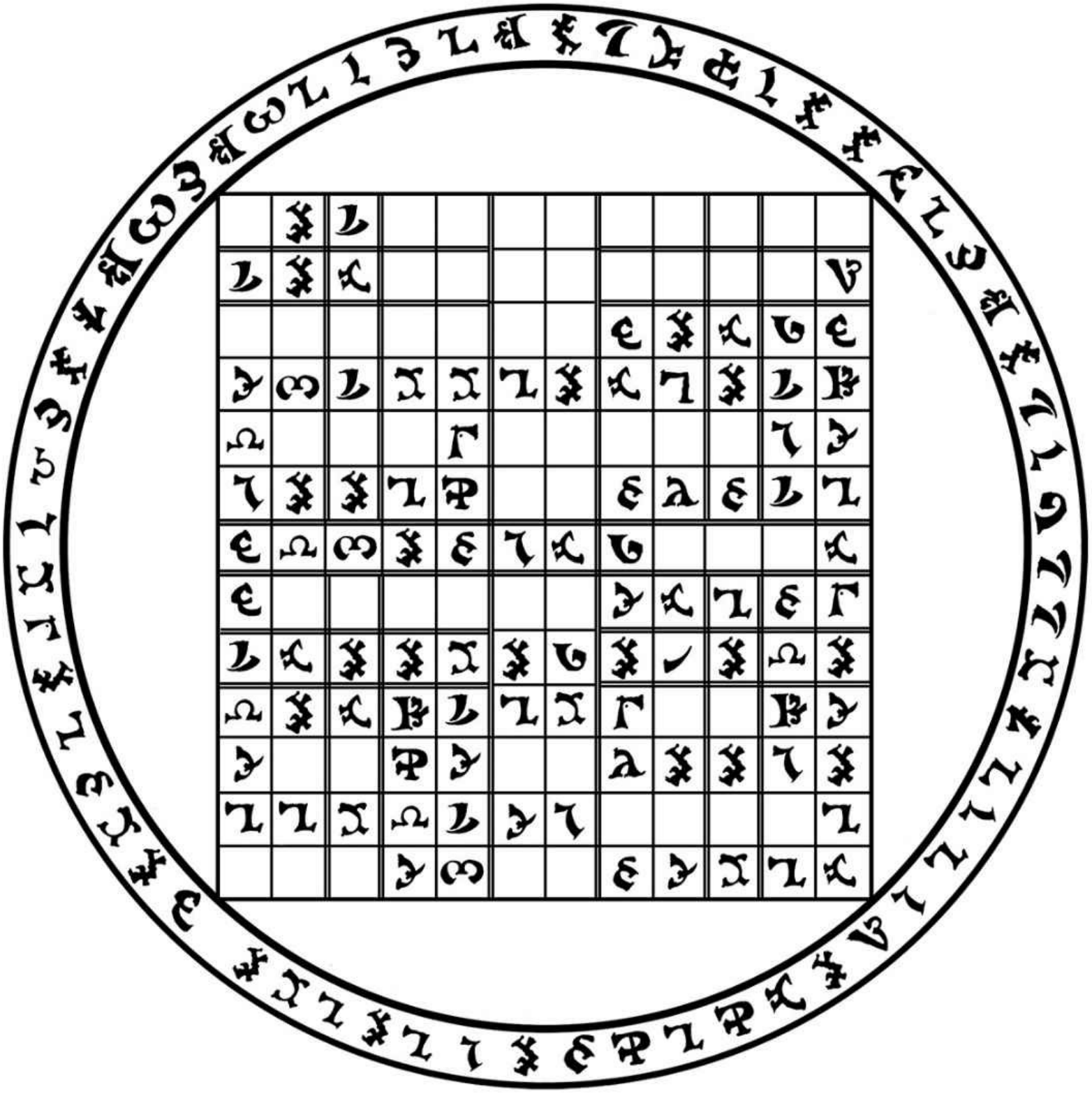
Ritual Thirty-Nine - Belonging

The Foundation Word: **Belonging**

Ritual Thirty-Nine is associated with the Watchtower of The West, and Chr, the Twentieth Aethyr.

Chr (KAR)

The Sigil of Ritual Thirty-Nine



Chr, Chr, Chr

Ritual Forty – Satisfaction

The Foundation Word: **Satisfaction**

Ritual Forty is associated with the Watchtower of The South, and Asp, the Twenty-First Aethyr.

Asp (ASP)

The Sigil of Ritual Forty

Asp, Asp, Asp

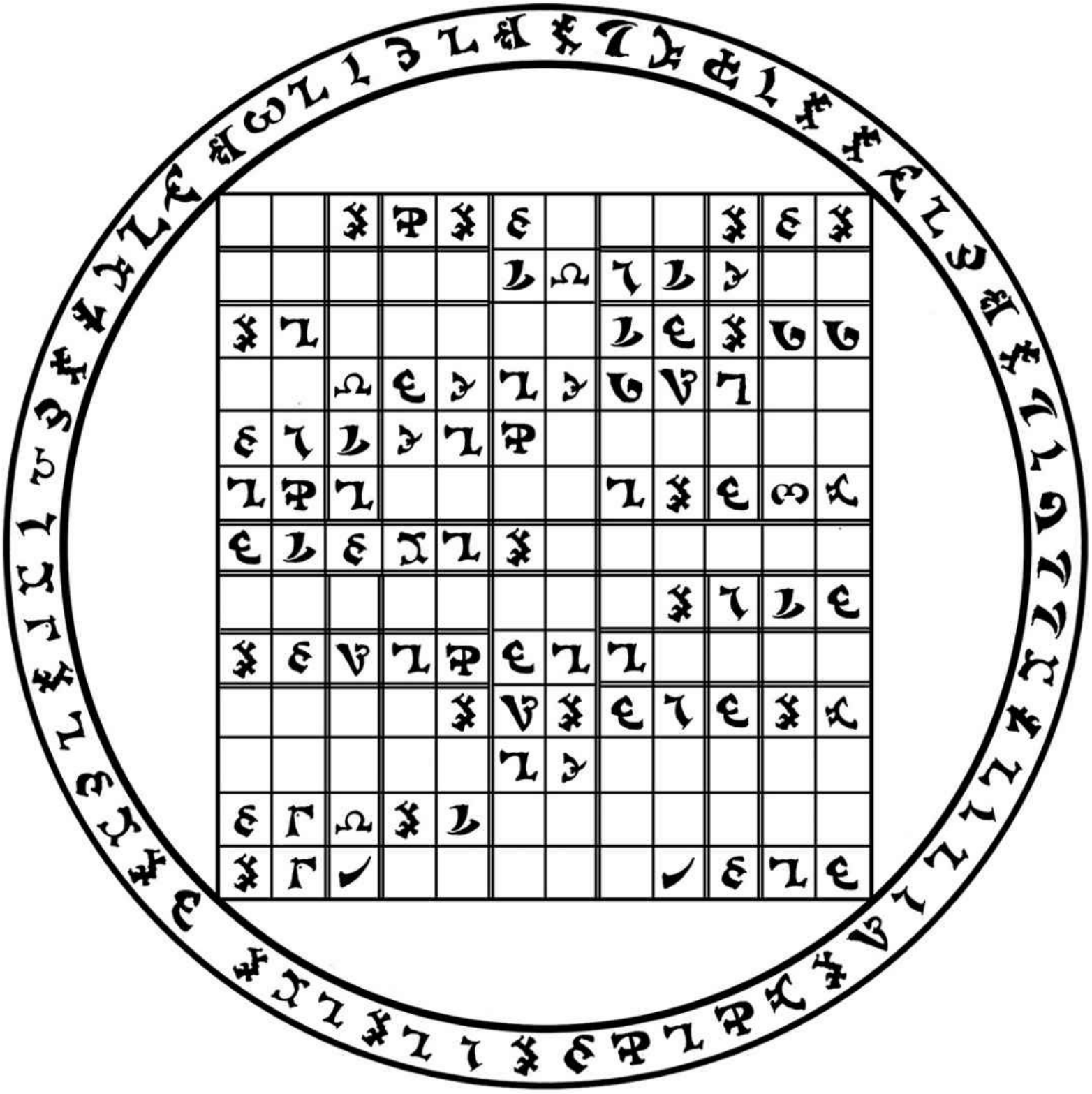
Ritual Forty-One – Release

The Foundation Word: **Release**

Ritual Forty-One is associated with the Watchtower of The South, and Lin, the Twenty-Second Aethyr.

Lin (LIN)

The Sigil of Ritual Forty-One



Lin, Lin, Lin

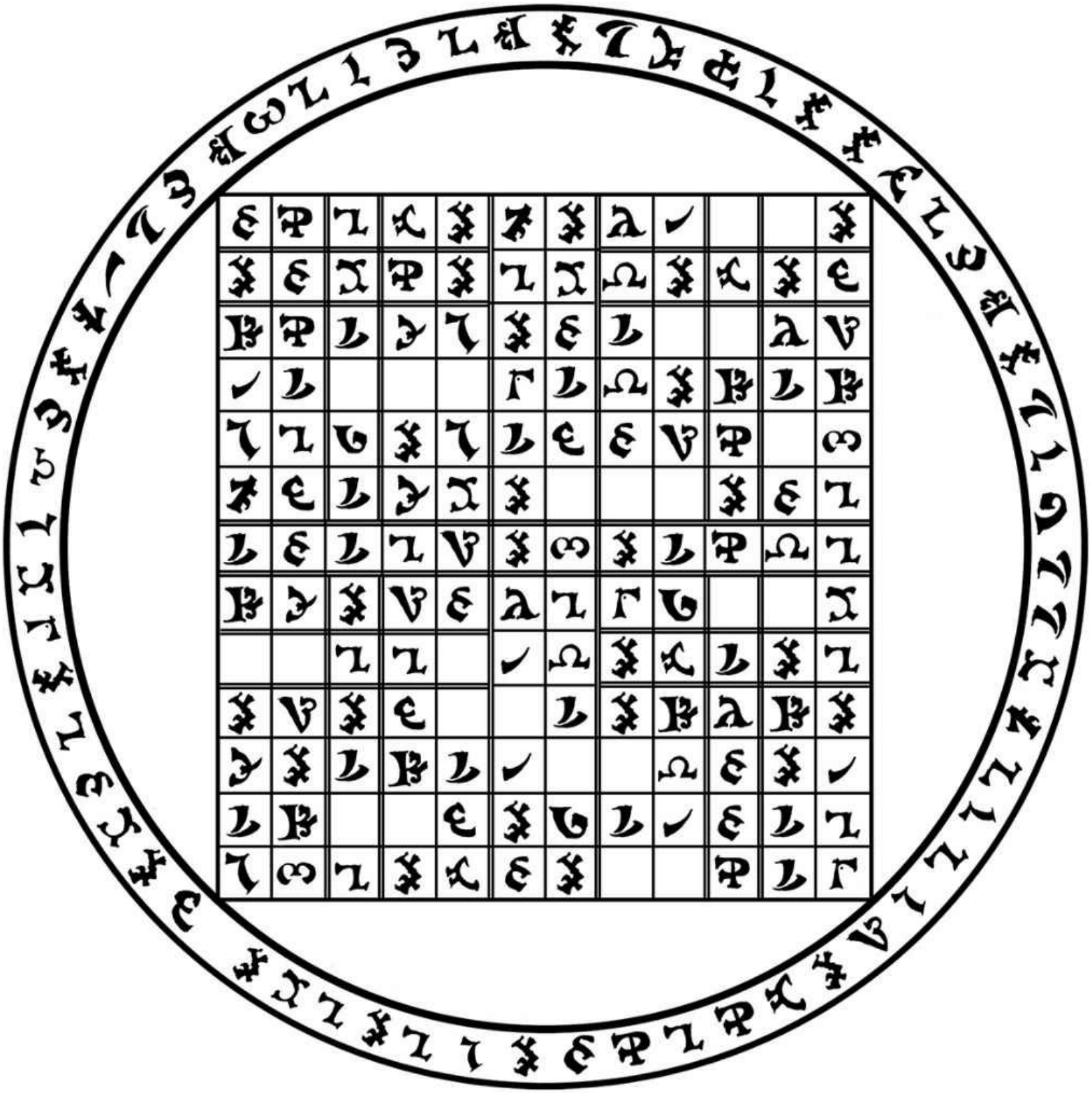
Ritual Forty-Two – Balance

The Foundation Word: **Balance**

Ritual Forty-Two is associated with the Watchtower of The East, and Tor, the Twenty-Third Aethyr.

Tor (TORE)

The Sigil of Ritual Forty-Two



Tor, Tor, Tor

Ritual Forty-Three – Bliss

The Foundation Word: **Bliss**

Ritual Forty-Three is associated with the Watchtower of The East, and Nia, the Twenty-Fourth Aethyr.

Nia (NEE-A)

The Sigil of Ritual Forty-Three

Nia, Nia, Nia

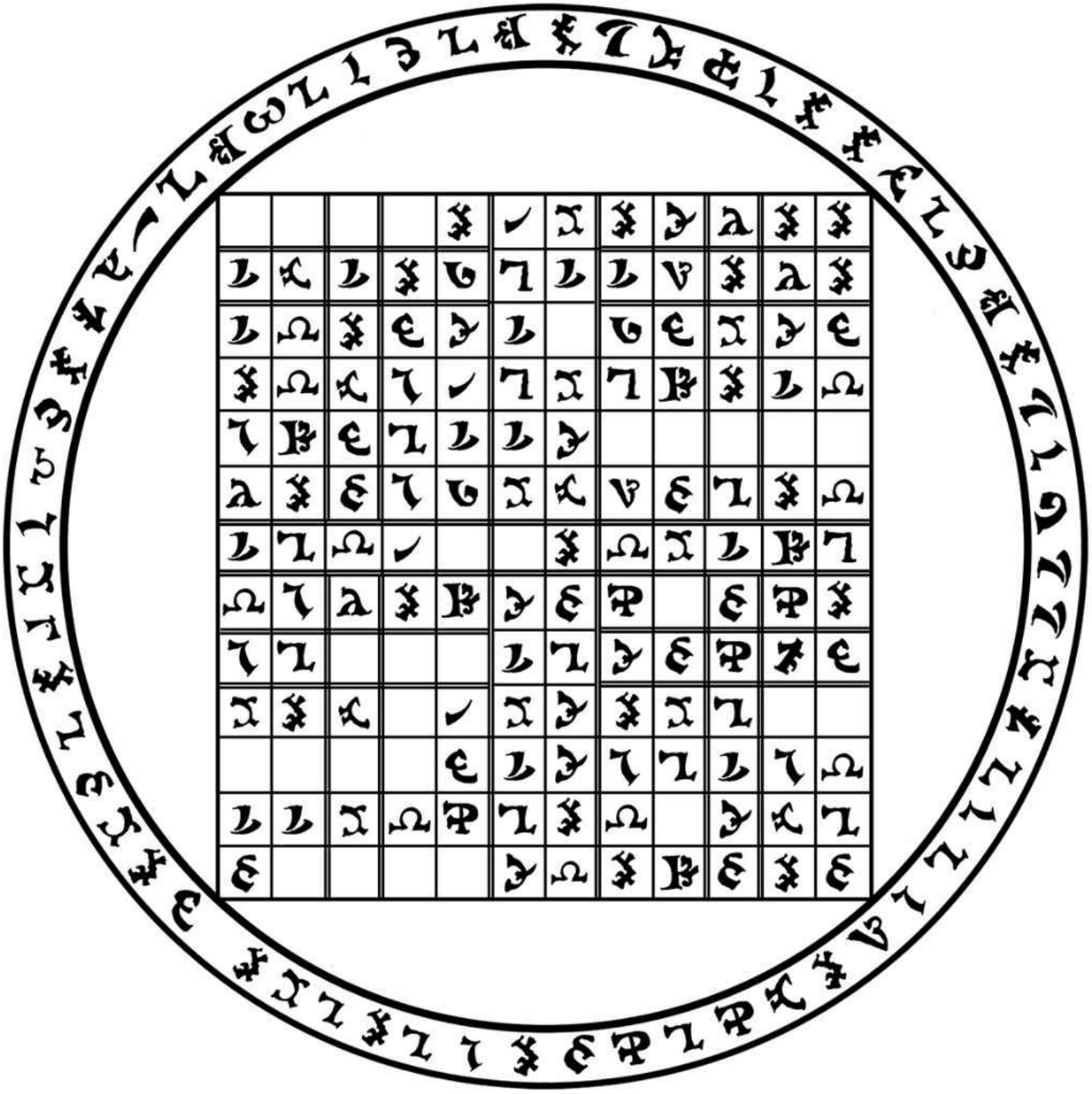
Ritual Forty-Four – Forgiveness

The Foundation Word: **Forgiveness**

Ritual Forty-Four is associated with the Watchtower of The North, and Uti, the Twenty-Fifth Aethyr.

Uti (YOU-TEE)

The Sigil of Ritual Forty-Four



Uti, Uti, Uti

Ritual Forty-Five – Learning

The Foundation Word: **Learning**

Ritual Forty-Five is associated with the Watchtower of The West, and Des, the Twenty-Sixth Aethyr.

Des (DESS)

The Sigil of Ritual Forty-Five

Des, Des, Des

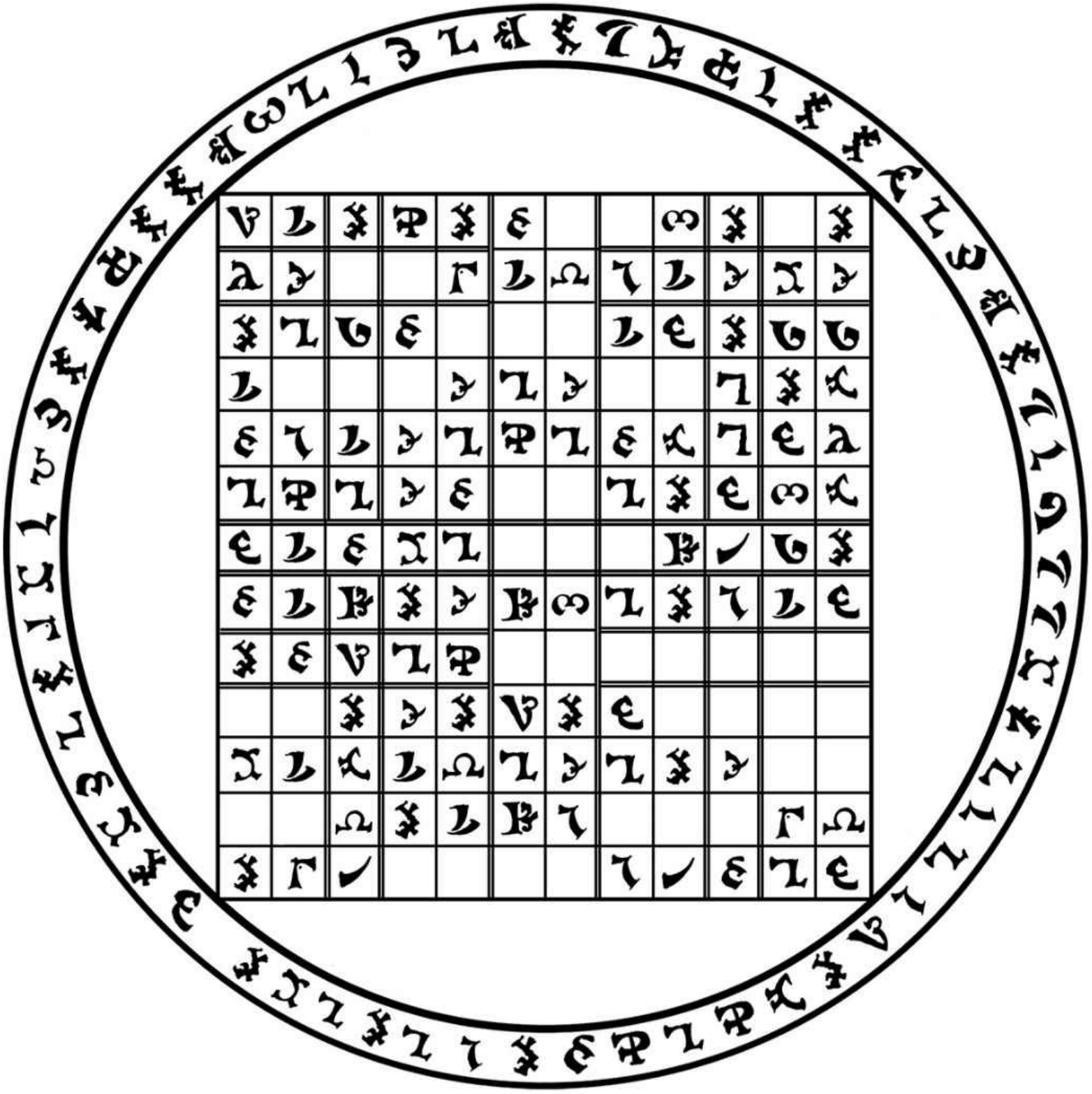
Ritual Forty-Six – Teaching

The Foundation Word: **Teaching**

Ritual Forty-Six is associated with the Watchtower of The South, and Zaa, the Twenty-Seventh Aethyr.

Zaa (ZAH-AY)

The Sigil of Ritual Forty-Six



Zaa, Zaa, Zaa

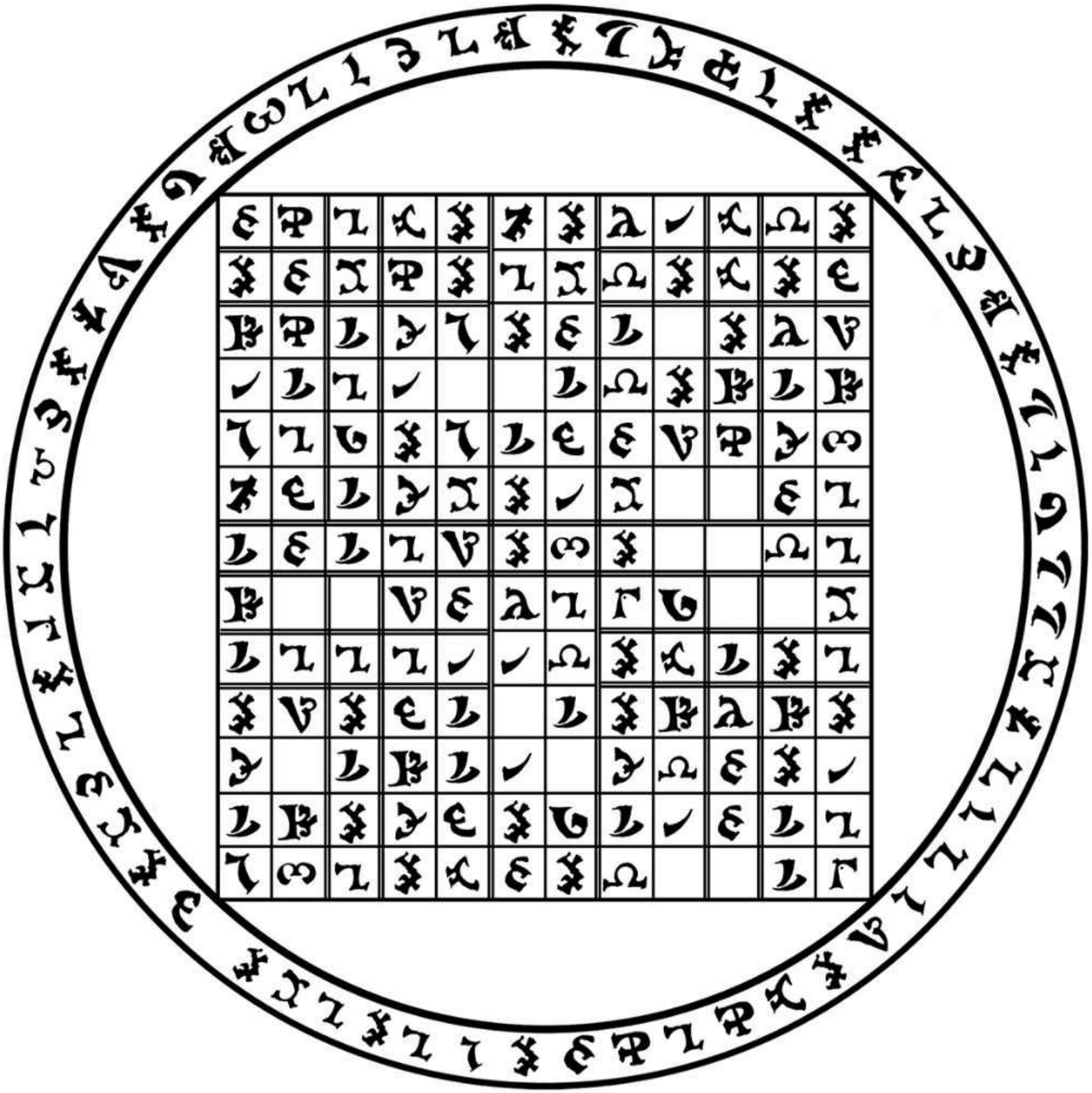
Ritual Forty-Seven – Welcoming

The Foundation Word: **Welcoming**

Ritual Forty-Seven is associated with the Watchtower of The East, and Bag, the Twenty-Eighth Aethyr.

Bag (BAG)

The Sigil of Ritual Forty-Seven



Bag, Bag, Bag

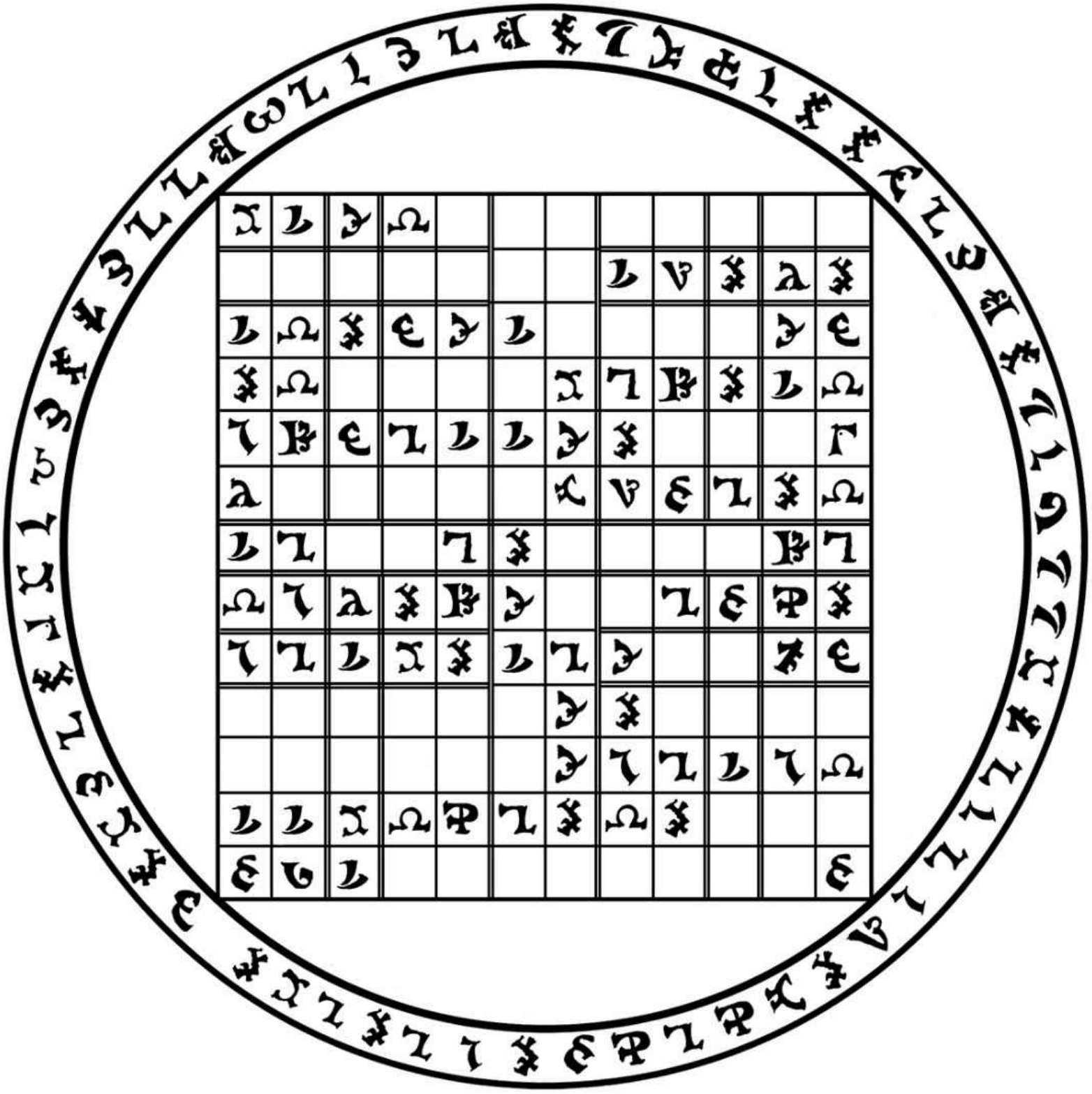
Ritual Forty-Eight - Silence

The Foundation Word: **Silence**

Ritual Forty-Eight is associated with the Watchtower of The North, and Rii, The Twenty-Ninth Aethyr.

Rii (REE-EE)

The Sigil of Ritual Forty-Eight



Rii, Rii, Rii

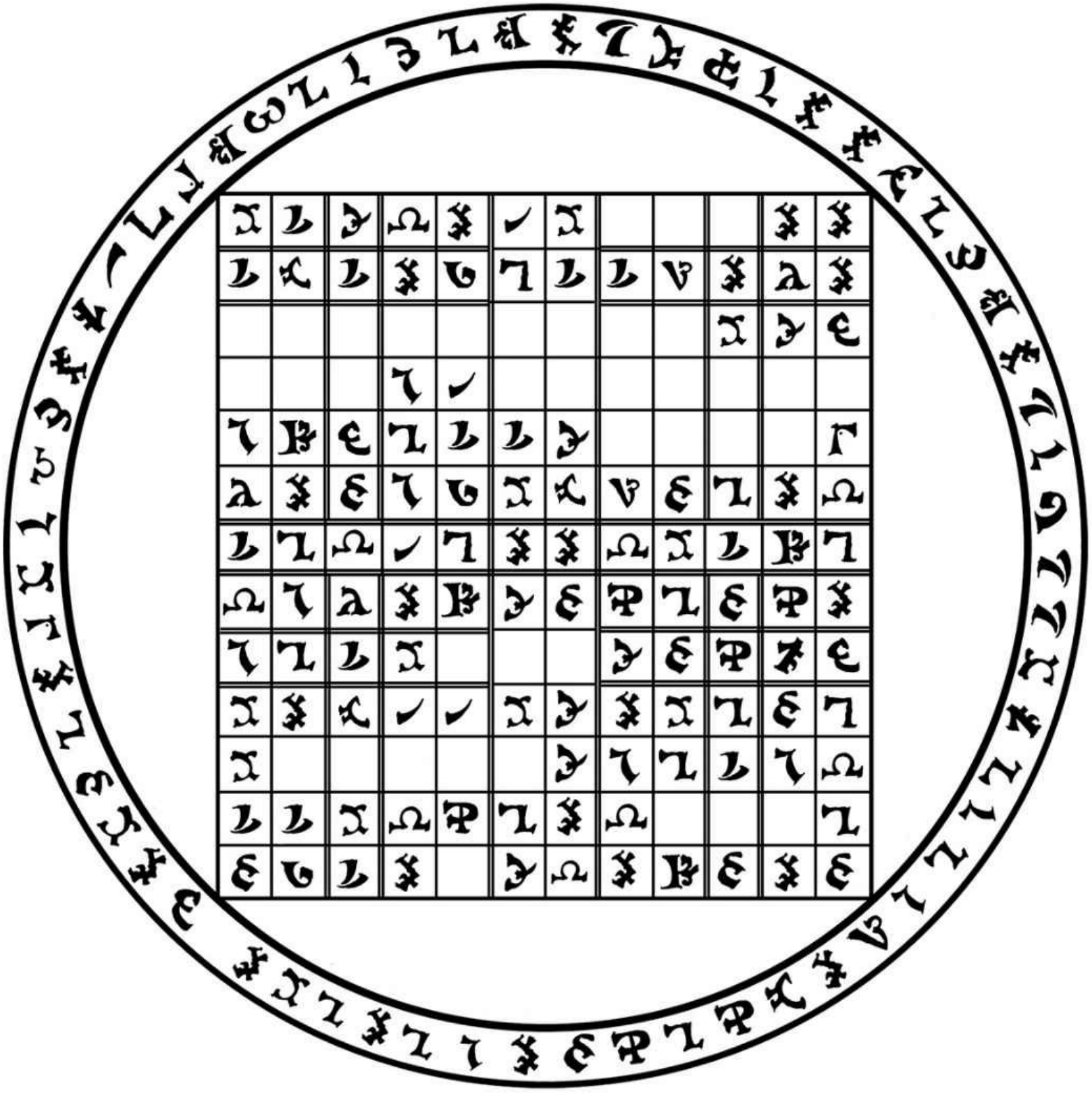
Ritual Forty-Nine - Light

The Foundation Word: **Light**

Ritual Forty-Nine is associated with the Watchtower of The North, and Tex, the Thirtieth Aethyr.

Tex
(TECKS)

The Sigil of Ritual Forty-Nine



Tex, Tex, Tex

Complete

When you have completed the work, you may feel a sense of relief, loss, confusion, disappointment, or elation, hope, and excitement. These are a few words that describe the ordinary experience of completing a work of magick that is so far from ordinary. You may have experienced success from an early stage, perhaps even within days of turning the first page. If you were a long way from your goal, you might be in the early stages of finding your way. Whatever your current experience, even if it's one of extreme joy, know that everything is passing and changing and that the magick you have worked at with such dedication is far from over. All that you have done will continue to be with you. Trust in this work, and trust that you can and will achieve the success you deserve.

Appendix: Further Reading

Copies of the most important primary source materials can be found in *The Complete Mystical Records of Dr. John Dee* by Kevin Klein, Llewellyn Publications. Originally produced as a large two-volume hardback in a limited edition, a paperback version of this collection was made available as a three-volume set in 2020.

The relevant sources are:

MS. Sloane 3188
MS. Cotton Appendix XLVI Parts I and II
MS. Sloane 3191
MS. Sloane 3189
MS. Ashmole 1790

There are also many secondary sources. For readers who are unable to access the primary source materials, Klein's text is the next best thing, although it contains minimal commentary and is not an easy-to-read overview of Enochian Magick. This is of more interest to researchers and scholars, or perhaps readers who want to see what was recorded by Kelley and Dee, rather than what an author, group, or organisation believes.

Additionally, should you want to obtain good, readable copies of materials such as the Keys and the *Loagaeth* Tables, there is no better source at the time of writing than Klein's work. His book also contains the most authoritative summary of pronunciations as recorded by Dee. Although pronunciation dictionaries exist, most are based on corrupted copies of Dee's work and are therefore not as accurate as they may seem. If in doubt, cross-reference with *The Complete Mystical Records of Dr. John Dee*.

In reality, none of this is required for you to use magick, but if you intend to explore or experiment, you should work with the primary source materials from Klein's book before looking to lesser works.

I am reluctant to recommend many books on Enochian because most contain errors and aspects of theory that contradict *this* book, and in recommending them, there is a danger of misleading you about the value of their content.

Probably a quarter of the books with Enochian in the title have *something* useful to contribute to the subject, but it can take a lot of reading to find the worthwhile sections. I will say, however, that although Lon Milo Duquette's *Enochian Vision Magick* is largely an exploration of magick employing the Golden Dawn's system of working with the *Reformed Table*, using methods that I believe to be incorrect and overly complex, it is an interesting read and does contain some sections that explain the way Dee and Kelley received the materials, generating a sense of wonder and awe at what they achieved. I should warn you, however, that books such as this can make you worry that the magick in *this* book is too simple, so tread carefully. There is mention, for example, of a golden ring that must be used if you are to achieve anything, and the author suggests you make one out of paper and cardboard. We have found that a suitably crafted ring of gold has its uses when *receiving* magickal knowledge, but is not important for *using* Enochian Magick. Keep this in mind when studying books

that rely on more complex approaches to magick.

There are many biographies of Dee, with each contradicting the other, and some only mention the magickal work in passing, or as an eccentric curiosity. All are reasonably entertaining but do not expect them to improve your magick in any way.

Exploring Magick

The magick in this book works easily for most people, but if in doubt, our website is an excellent source of background material and practical posts that help you to get magick working. You can also find extensive FAQs for every book. I urge you to make good use of the site when you encounter problems, and also when you wish to expand your understanding of magick. (Please note that we only have one official Facebook page, and information in various fan groups is not always accurate.)

I hope you use and enjoy the sigils in this book, but please note that they are not meant to be worn as amulets, worn on the body, turned into tattoos, put up on walls, or hidden in wallets. Their power comes not from being worn as jewellery or decoration, but by being used as described. These sigils are not in the public domain, so they should not be used for resale of any kind. To make personal copies, you can photocopy, photograph, or take screenshots and print them out, but I recommend using them on a device, computer screen, or in the paperback.

If you have an interest in developing your magick further, there are many texts from The Gallery of Magick authors that can assist you.

Magickal Protection is used to make your life and magick safe but also frees you from negativity. It gives all your magick more power. The book contains rituals that can be directed at specific problems, as well as a daily practice called The Sword Banishing, which is one of our most popular and effective rituals.

The 72 Angels of Magick helps you discover the secrets of angelic power. The angels are ready to listen and ready to work for you. All you have to do is ask in the right way. You don't need to believe anything or belong to any religion. You don't need to be pure or worthy. All you need is a strong desire for something to change in your world. If you have that desire, the angels will take you where you want to go. It is their purpose to give you the power to express the life you dream of living.

The Angels of Alchemy works on personal transformation, revealing the powers of forty-two angels to restore confidence, inspire your thoughts, find patience, provide emotional balance, and give insight into your life. This can be the key to unlocking magick.

Archangels of Magick is Damon Brand's masterwork of practical magick. It has been described as, 'A masterpiece with no equal. The ONE book that you absolutely MUST add to your library.' The book contains simple methods for calling on the archangels, along with methods for invocation, and the direct contact of evocation. There's enough detail to thrill experts, and it's completely suitable for beginners.

Magickal Cashbook uses a ritual to attract small bursts of money out of the blue, and works best not when you are desperate, but when you can approach the magick with a sense of enjoyment and pleasure.

Magickal Riches is more comprehensive, with rituals for everything from gambling to sales. There is a master ritual to oversee magickal income, and it contains the most treasured secrets of practical money magick. It should be considered essential reading for anybody with an interest in financial magick.

Wealth Magick is for the more ambitious and contains a complex set of rituals for earning money by building a career. This is a long-term working for serious occultists who turn the focus of their life to wealth creation.

The Magickal Job Seeker helps when you're looking for work or a change of job. In the

reviews, people say that after months of searching, jobs come in days.

The Master Works of Chaos Magick is an overview of self-directed and creative magick. It provides an alternative approach to magick, with experimental ideas and a new way to work with the legendary Olympic Spirits.

The 72 Sigils of Power provides you with over three hundred powers to work on inner magick for outer change. It reveals the power of Contemplation Magic (for insight and wisdom) and Results Magic (for changing the world around you).

Words of Power is the best book for fast and easy magickal results. If you're new to magick, there's no better place to start. There are rituals for protection, gaining an advantage, appearing valuable, finding success and many more.

The Greater Words of Power contains thirty-one Archangel rituals that help with creativity, influence, personal transformation, emotions and the mind. The magick is simple, direct and effective.

Mystical Words of Power reveals a ground-breaking form of magick. It's easy to use but works in a completely new way. In Part One there are seven major rituals covering Perception, Knowledge, Imagination, Love, Healing, Transformation, and The Empowered Mind. In Part Two, you can direct the magick where you want. There are over fifty sigils to fine-tune your reality. One reviewer said, 'This book is something else. The workings in part one of the book have been my most powerful results to date.'

Magickal Servitors directs you to create spirits that work your magick for you, so you can obtain precise, targeted results. There are countless books and free websites that will tell you how to create a servitor. This book contains two major secrets discovered by The Gallery of Magick. These secrets are embedded within the fabric of this process. The magick is designed to be easy for beginners as well as experienced occultists.

Demons of Magick is Gordon Winterfield's modern masterpiece of dark magick, covering three new ways to evoke and command the seventy-two demons of Goetia. The magick of demons can lead to a life of success, power, and extraordinary peace. Demons will demolish enemies, enrich bold ventures, satisfy material desires, and provide you with wisdom, charisma, healing and persuasive dignity. If these are works of darkness, they bring great light.

Angels of Wrath is not a book of casual curses, but a book of peace and justice. Angels are powerful beings that can be called to work great and wrathful wonders. Whether you are new to magick or quite experienced, this book will introduce you to a lesser-known group of angels. When called in combination, these angels have the power to cause devastation to your enemies.

Sigils of Power and Transformation has brought great results to many people, proving to be our most popular and well-loved book. There are 111 sigils for health, luck, money and much more. There are no angels, demons or any spirits in this direct magick. One reviewer said, 'This book of Sigils works. Sometimes instantly. More often with a deep, subtle power that gradually shapes your reality in a few days according to your exact wishes yet beyond your expectations.'

Damon Brand

www.galleryofmagick.com